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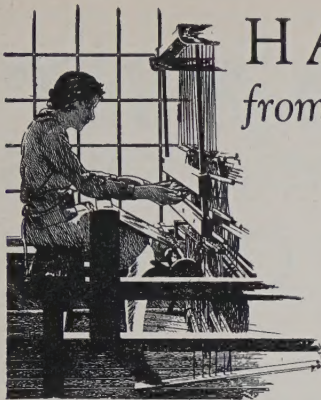
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MEMORIAL ARCH, ST. JOHN'S UNIVERSITY, SHANGHAI

On the occasion of the fiftieth anniversary of the University, celebrated in December, 1929, the gentry of the neighboring village of Tsaokiatsu presented to St. John's, this stone arch which stands in front of Schereschewsky Hall

THE SPIRIT OF MISSIONS

VOLUME 95

FEBRUARY, 1930

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St. John's Observes Fiftieth Anniversary

Oldest Christian College in China celebrates birthday amid expressions of loyalty and love
auguring a future of increasing usefulness

By Frances C. Roberts

Editorial Correspondent, THE SPIRIT OF MISSIONS

LOOKING BACK OVER the four days of St. John's Fiftieth Anniversary Celebration, the thing that stands out and causes most joy was the constantly expressed devotion and loyalty of the alumni and students. From the flag raising ceremony on Thursday morning, December 12, to the Thanksgiving Service in the Pro-Cathedral on Sunday morning, December 15, there was a marked spirit of individual pride and joy in the University.

The high point of the celebration was the opening of the Soo Ngoo Pott Social Hall and the University Convocation on Saturday afternoon. Many of the affairs during the preceding two days had been held in the Social Hall, and its fitness for university functions was well illustrated.

The Social Hall has been the object of interest of students and alumni for some years, and the laying of the cornerstone at the commencement exercises last June made possible the opening of the hall in connection with the fiftieth anniversary. Gifts for the building fund totaled approximately sixty-five thousand taels (at normal rate of exchange, about fifty thousand dollars) of which an alumnus, Dr. O. S. Lieu, gave forty-five thousand taels, and his brother, Mr. K. S. Lieu, gave five thousand taels. Gifts for the furnishing of the hall have been made by alumni and friends. The building itself, the first seen

after entering the college gate is the work of two St. John's alumni, Robert Fan, an architect, and L. C. Yen, an engineer. It is built in northern Chinese style, with a decorated ridge roof and a painted frieze which contrasts with the red brick and white stone of the building.

Downstairs are the utility rooms, including kitchens, central heating plant, storage rooms, offices, cloak rooms, eight rooms for student activities. The University Christian Association, the Boy Scouts, the Athletic Association, the student publications, and the Student Council each have a room, while two rooms equipped with ping-pong and billiard tables are devoted to games.

Upstairs is the auditorium with a seating capacity of one thousand persons on the floor, while a wide balcony entirely around the room can accommodate many more. This is the largest auditorium on the campus and will be used for dramatics, basketball, indoor tennis, and university gatherings of all kinds. On this floor is the lounge, attractively furnished, for general social use by the students.



THE MORNINGS AND afternoons of the first three days of the celebration were occupied with educational exhibits. Interesting apparatus was set up in the

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MAIN ENTRANCE GATE, ST. JOHN'S UNIVERSITY, SHANGHAI

Just beyond the gate house is the University infirmary where a clinic for villagers is also conducted, while in the center may be seen the smoke stack and roof of the new Soong Pott Social Hall

physical, chemical and biological laboratories, while the college museum showed pictures of early college days in addition to the objects usually on view. The medical and engineering departments exhibited in the old Science Hall, and in Yen Hall were shown the work of the Middle School, the Administration, Chinese department, English, Language and History. The Library exhibit was held in the Low Library.

The art competitions included Chinese penmanship, seal-cutting, drawing, painting, and photography. In connection with the art exhibit special exhibits were held by Mrs. John A. Ely (See July and September, 1929, *SPIRIT OF MISSIONS*, pages 453 and 588, respectively, for examples of her work) and Mrs. J. Randall Norton, whose block prints of Chinese children and Chinese scenes were particularly interesting.

On Friday, the Boy Scouts held their term contests. Morse code English signalling was won by the Eagle Patrol, 130 letters in ten minutes thirty seconds with three errors. This message was all in

code, with figures and capitals. The Chinese character signalling, won by the Wolf Patrol was a new competition using the Chinese Government telegraph code. The Lion patrol-leader won the knot-tying contest with six knots in 29.6 seconds. The cooking contest was the preparation of a meal, soup, four vegetable and meat dishes and a dessert in one and a half hours. The Wolf by winning this contest, the judging and the ambulance contests came out an easy victor, followed by the Eagles and the Lions.



STUDENT PARTICIPATION in the anniversary celebration was large, as ushers, as members of reception committees, as principals in parts of the entertainment, and as interested audience. The two student-alumni competitions in football and basketball were both won by the student teams. After the football game a tea-dance was held in the Social Hall. This was the first real use of the hall. Thurs-

ST. JOHN'S OBSERVES FIFTIETH ANNIVERSARY

day evening, a Chinese play, *The Hostess of a Small Inn*, was given by the students of the Chinese Dramatic Club. Preceding the play the Chinese Orchestra gave two selections and the Glee Club from St. Mary's Hall, directed by Mrs. M. P. Walker, sang. And this group of girls owing to the political unrest came the ten-minute walk from St. Mary's to St. John's under the most amazing escort, faculty members, Dr. W. S. New's ambulance, Municipal and Chinese police! The St. John's Glee Club under the direction of Mr. Francis W. Gill gave two numbers. Friday evening, the Foreign Dramatic Club presented an American comedy, *A Pair of Sixes*, directed by Mrs. J. Randall Norton. Chinese are born actors, and nothing seems to delight the audience more than to see one of the students in a foreign girl's dress, taking the part of a modern young woman. They seem perfectly at home on the stage and the actors are as happy as the audience. The Foreign Orchestra, directed by Mr. Willard M. Porterfield, jr., played the overture and several numbers between the acts.

The students prepared souvenirs and mementoes for the occasion, a St. John's pin, a ring, belt buckle, watch fob, anniversary medal, and post cards of the campus, while the special anniversary number of the *Johannean*, the students' annual, was issued at this time.



ALUMNI PARTICIPATION in the celebration was also enthusiastic. The alumni throughout China have undertaken to raise an endowment fund of one hundred thousand dollars; at the alumni banquet, announcement was made that the sum pledged amounted to \$81,491. This banquet held in the Rhinelander dining hall of the Middle School and attended by four hundred and fifty alumni and friends, was the big event, and speeches were made by Dr. Yi-Fang Wu, president of Ginling College, and the first woman to receive an honorary degree from St. John's, Dr. W. S. New, the Alumni Association president, and Dr. Pott.



MAIN ENTRANCE, SOO NGOO POTT SOCIAL HALL

This building, the dedication of which was a main feature of the recent semi-centennial celebration, provides the University with excellent facilities for extra-curricular activities. It stands just inside the main entrance gate



PART OF THE ACADEMIC PROCESSION AT THE UNIVERSITY CONVOCATION

Reading from right to left are the Hon. Milton D. Purdy, the Hon. Edwin S. Cunningham, Dr. H. H. Kung, Mr. T. V. Soong, Mr. Z. U. Kwauk, Dr. Charles E. Martin, Mr. O. S. Lieu, and representatives of the gentry of Tsackiatu

Greetings were given by Dr. T. V. Soong, Dr. Albino Zarate SyCip, Dr. Charles E. Martin and the newly elected alumni president, the Rev. K. T. Chung. After the banquet the alumni presented four historical Chinese plays in the old Chinese custom, with many of the parts sung, as is the custom. The Chinese Orchestra sits on the stage, and the stage hands walk back and forth throughout the performance, handing the chief singer a pot of tea to ease his throat, arranging the gowns of the actors, setting forward or drawing back the tables and chairs, as is the method on the Chinese stage.

In addition to the endowment fund and the gifts for the building fund the alumni presented other gifts to the University at this time, including a marble drinking fountain by the Class of 1919, a portrait of Dr. Sun Yat Sen for the lounge of the Social Hall by the Class of 1913, four hundred historical books for the library by Mr. D. C. Tsen, and money for furnishing the social hall.

Alumni headquarters were in Yen Hall, where some of them lived during the entire celebration. The undergraduate spirit seemed to seep back into their bones, and they serenaded the campus late at night, played tricks on one an-

other. The students staged a kidnapping,—made off with the shoes and hats of the alumni, and would not return them until a satisfactory payment was made in candy. The alumni took part in all the activities, members of the group working on the committee of arrangements, athletic contests, and other committees.



IN SPEAKING OF the University Convocation held on Saturday afternoon, Dr. Hu Shih, one of the leaders of Chinese thought, said that he considered the gathering one of the most significant and impressive which had come together in the history of Chinese education. No one who took part in the ceremonies can ever forget the joy of being a part of this institution which has meant so much to China in the past, and for which there must be a future of increasing usefulness. To work constructively in China during these days is a rare challenge, one often discouraging and full of heart-searchings. Because of this fact, the measure of appreciation, loyalty and love which was expressed on this occasion, can be a source of inspiration to all who hold St. John's dear.

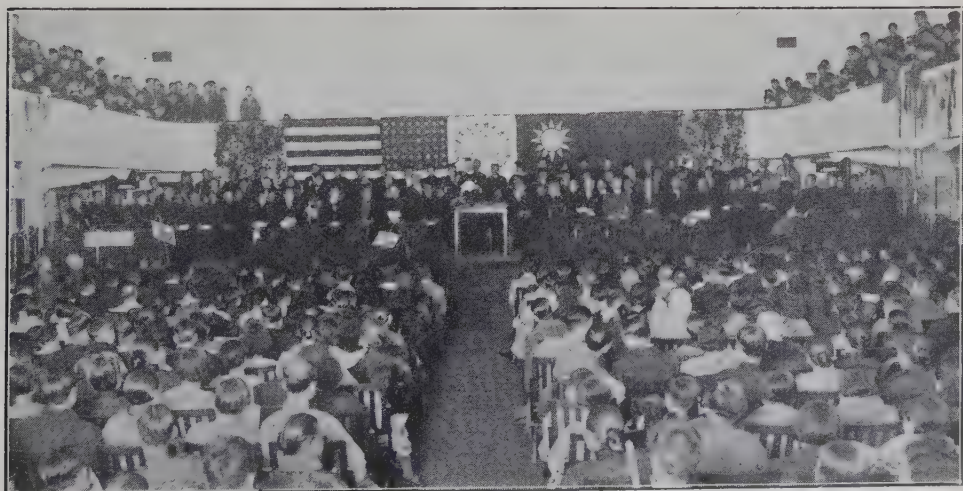
ST. JOHN'S OBSERVES FIFTIETH ANNIVERSARY

The academic procession was headed by the chief marshal, Willard M. Porterfield, jr., and the alumni, marching by classes. Then followed representatives of the St. John's Y. M. C. A. School, St. John's Senior Middle School, St. Mary's Hall; the faculties of the several schools, Arts and Science, Medicine, and Theology; representatives of the Alumni Association; the candidates for the honorary degrees; representatives from Ginling College, China National Institute, Lingnan University, Fukien Christian University, Fuhtan University, Hangchow Christian College, Medhurst College, Manyang University, National Central University, College of Medicine, National Central University, Peking Union Medical College, Shanghai College, Soochow University, Woman's Christian Medical College, Yenching University, West China Union University, Henry Lester Institute of Medical Research, University of Toronto; the Board of Directors; the official guests, Consul-General E. S. Cunningham, the Hon. Milton D. Purdy, Judge of the U. S. Court for China, Dr. H. H. Kung, Minister of Labor, Industry and Commerce, D. C. Tsen, representing the Mayor of the Municipality of Shanghai, Z. U. Kwauk, Director of the Shanghai Arsenal,

Dr. Sidney Wei, of the National Ministry of Education; the speakers, Mr. O. S. Lieu, Dr. Charles E. Martin, Carnegie Endowment Professor of International Relations accredited to the universities of the Orient and the Pacific area. The President and the Right Rev. F. R. Graves, D.D., Bishop of Shanghai, and representative of the Trustees in America ended the procession.

The procession stopped for a moment at the stone arch which stands in front of Schereschewsky Hall, while Dr. Pott accepted the arch from the donors, the gentry of the neighboring village of Tsaokiatsu. Marching through the arch, the procession proceeded to the main door of the Social Hall for a brief ceremony of declaring the hall open. The procession then made its way to the auditorium.

After the singing of a national hymn by the entire assembly, the Invocation was made by the Right Rev. F. R. Graves, D.D. This was followed by the president's announcement and an address by Dr. Charles E. Martin on the *International Function of the University*. The presentation of candidates for the honorary degrees was made by Acting Dean S. H. Chao of the School of Arts and Science and Dean J. W. Nichols for the



CONVOCATION, ST. JOHN'S UNIVERSITY, DECEMBER 14, 1929

Dr. Pott (standing behind the table) in behalf of the University, awarded twelve honorary degrees to distinguished Chinese. Seated on the platform are the faculties of the various departments of the University, representatives of other universities, and guests

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School of Theology. Among the twelve candidates for the honorary degrees were three St. John's alumni, O. S. Lieu, Chairman of the Board of Directors, T. V. Soong, Minister of Finance, and the Rev. T. M. Tong, Dean of the Central Theological School at Nanking.



IN CONFERRING THE degrees President Pott made the following citations:

KWANG-PU CHEN *Doctor of Laws*
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"A man who knows the whole world of commerce and finance as few men do, and who has had a most important influence in shaping the banking policy of China."

WING-KWONG CHUNG *Doctor of Laws*
Chu Jen

"President of Lingnan University, which has just celebrated its 25th anniversary, and which has reached its commanding influence in the South, largely owing to your zeal and enthusiasm in gaining for it the support and interest of your countrymen both at home and abroad."

ONG-SUNG LIEU *Doctor of Laws*

"Prominent leader in the new industrial age in China, supporter of all good movements for the benefit of the people, loyal alumnus of St. John's."

TSE-VUNG SOONG *Doctor of Laws*
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THE REV. CHING-YI CHENG *Doctor of Divinity*
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"A beloved chief pastor of the flock, commending the religion of Christ to your countrymen as much by character as by precept."

REV. TSOONG-MOO TONG *Doctor of Sacred Theology*
B.A. St. John's; S.T.B., S.T.M., S.T.D., Philadelphia Divinity School

"Inspiring teacher of those who are to teach others concerning the things of the spirit. With single-mindedness devoting yourself to a great work for which you have proved yourself to be preëminently fitted."

THE RIGHT REV. PHILIP LINDEL TSEN *Doctor of Divinity*
B.A. Boone; M.A. Pennsylvania; S.T.B. Philadelphia Divinity School; D.D. Wycliffe College, Toronto, and Philadelphia Divinity School

"Full of the spirit of adventure for Christ, a leader who by sympathy is able to understand those whom he leads, and to guide them into the way of peace."

After an appreciation of Mrs. Soo Ngoo

ST. JOHN'S OBSERVES FIFTIETH ANNIVERSARY

Pott and her wonderful work for St. Mary's Hall, as well as the University, Dr. O. S. Lieu, speaking in Chinese on education from an industrial point of view said, "There is a great dearth of men of education and experience to undertake the task of rehabilitating China. It is by education only that men can be trained to be sensitive of their duties and to shoulder the responsibility of undertaking the tasks upon which the salvation of China depends. In short, industry and education are inter-dependent, the thriving of the one should be due to the influence of the other."

Anniversary greetings from many parts of the world as well as distant parts of China included several interesting cablegrams from Dr. John W. Wood, the American *Johanneans*, the Acting Vice-President, Mr. William Z. L. Sung, now studying at Columbia University, Dr. H. F. MacNair, Dr. C. S. F. Lincoln, the Peiping Alumni, and Yenching University. A telegram from Dr. C. T. Wang, Foreign Minister of China, read, "Congratulations and greetings on the occasion of St. John's Fiftieth Anniversary. Let Light and Truth continue to shine for the future youth of China." Dr. W. W. Yen, former premier of China, and the son of the Rev. Y. K. Yen, M.A., one of the founders of St. John's, sent a very welcome message of congratulation. Messages of greeting were also brought from Dr. H. H. Kung, Minister of Labor, Industry and Commerce, the representative of the mayor of Greater Shanghai, and Dr. Hu Shih, well known Chinese philosopher. Dr. Kung, much impressed by the gift of the stone arch by the neighboring village of Tsaokiatsu, said that the St. John's influence is not only for this surrounding community, but for the province and the entire country of China.

After the singing of the college song the academic procession marched out of the hall, and the guests were served with tea in the downstairs rooms of the Social

Hall. The celebration closed Sunday morning with a special Thanksgiving Service in the Pro-Cathedral, at which Dr. Pott preached on "A city that is set upon a hill cannot be hid."

During the celebration Dr. Pott wore the new hood sent him by Columbia University, which honored him with the degree of Doctor of Sacred Theology at her recent celebration of the 175th anniversary of the University. (See December, 1929, *SPIRIT OF MISSIONS*, page 784.)

There is no better way to end this account of the four days of celebration, and no better way to look forward to the future than in the words of the college song. If every one only could have heard it sung by the fifteen hundred people on Saturday afternoon they would feel in some small measure the thrill which should be theirs as partners in one of the most joyous of all works, helping to build men of character for China.

Leaving the low lands, faces to the dawning,
Scaling the mountain heights, heeding not fear's
warning,

Sons of the Orient, children of the morning,
Seekers of Light we come!

Heirs to the wisdom taught by saints and sages,
Gathered from ev'ry clime, treasures of the ages,
Ne'er closing wisdom's book, turning still new
pages,

Seekers of Truth we come!

Then college days done, stirred by high ambition,

Armed 'gainst the foes of man, vice and superstition,

Our native land to serve, this shall be our mission,

So Light and Truth shall come!

THE Chinese seals used in connection with this article are reproductions of the prize winning seals cut by St. John's students in the carving competition held in connection with the fiftieth anniversary of the University. Two of the seals represent Chinese proverbs expressing constancy and a wish for health and long life. Another is a name seal.



BETTICHER MEMORIAL BUILDING (CENTER) ST. MARK'S MISSION

Nenana Alaskan Mission Visited by Fire

By John Wilson Wood, D.C.L.

Executive Secretary, Department of Missions

AS WE GO TO PRESS a wireless message comes from Alaska that the new Betticher Memorial Building of St. Mark's School for Indian children was completely destroyed by fire January 23.

While in Alaska in 1928 and 1929, Bishop Rowe spent much time superintending the erection of this building, which was made possible largely through a grant from the 1926-28 Corporate Gift of the Woman's Auxiliary. The newest and most complete school building that the Church had in Alaska, it houses thirty-four Indian children, five American women, and the hospital. The building is covered by insurance in the amount of thirty thousand dollars, which it is hoped will be sufficient to rebuild.

Fortunately no one was injured. All the food supplies and most of the furnishings, bedding and clothing were saved, but Miss Florence Hissey and Miss Anne

Thompson lost their personal effects. It seems probable that two thousand dollars will cover these losses.

Meanwhile the teachers and children are facing serious hardship. The children come to this school from great distances, some as far as 250 miles, and the severe winter conditions make it impossible for them to return to their homes; others are orphans. Those remaining at the school with their teachers are being housed in temporary quarters in the class room building and in a small cabin.

Miss Bessie Blacknall, the principal of the school, is now in the United States on furlough, and she will be glad to give any additional information. She can be reached by mail in my care. The Department of Missions will also gladly receive and forward to Bishop Rowe gifts to make good the personal losses sustained.

A Day Among the Lepers of Kusatsu

A newcomer to Japan visits leper colony where
lone missionary in the spirit of Christ brings
joy and peace to those awaiting death in exile

By Grace Leone Reid, R. N.

St. Luke's College of Nursing, Tokyo, Japan

MISS REID'S graphic account of her visit to Kusatsu recalls my own visit in December, 1927. It also recalls an incident illustrative of Miss Mary Cornwall-Legh's whole-hearted service to her leper friends. Her own quarters impressed me as being inadequate and lacking in some reasonable comforts for one who is carrying such a heavy burden for others. I asked Bishop McKim why she had no stove in her tiny Japanese house. Winter at the Kusatsu altitude is a very real thing.

Bishop McKim's explanation was that on a previous visit he had asked the same question and on his return to Tokyo had sent Miss Cornwall-Legh sufficient money to buy a stove. She promptly returned it on the ground that the house had no chimney. Then he sent money sufficient for both stove and chimney. Miss Cornwall-Legh with equal promptitude, returned the cheque, but cornered at last, explained that as her leper friends had no heat but the contrivance known as the "hibachi" (to my mind it only accents the cold), she was unwilling to have any comfort they did not have.

When one remembers things like that, it cuts deep to know that the National Council, in preparing its budget for 1930 was obliged, in order to bring the total within the amount allowed by the General Convention, to cut out one thousand dollars in the Kusatsu appropriation for 1930 asked for by Bishop McKim.

St. Barnabas' Mission, Kusatsu, is the best Christian leper work in Japan. Anybody who wants to help it will make no mistake.—JOHN W. WOOD.

TUCKED AWAY IN THE hills of Japan about ninety miles north of Tokyo is the little village of Kusatsu (pronounced Koo-sahts), reached by an abbreviated train which climbs up from Karuizawa, a summer resort, through beautiful mountain scenery at the breakneck speed of six miles an hour. Over forty-five hundred feet above sea level, Kusatsu consists of two parts; the upper village which is a famous spa for skin and venereal diseases, and the lower village which is a leper colony.

Walking from the little station down the steep, narrow, crooked streets, one feels as though suddenly transported into another world. One of the first things noticed is that the air is filled with fumes of sulphur. Not far away is Mount Shirane and in its crater is a boiling lake which supplies sulphur water for the medicinal baths of Kusatsu. This water comes bubbling out at various places and is piped to baths in hotels or public bath-rooms where, at stated times during the day, these unfortunate people go for treatment.

No physicians are in direct charge of these patients but there are captains in the baths who shout orders and time the bath. Many people go into the bath at the same time, which rather shocks our sanitary and aesthetic senses. Each one is provided with a board with which to stir the water and thus cool it to a point of toleration. It appears to be boiling, but the usual temperature is between 130 and 140 degrees. Chanting to get up their courage while at the same time stirring the water, they are finally ordered to jump in. The bath attendant allows them

THE SPIRIT OF MISSIONS

in the water for only three minutes, which is quite enough for them judging by the wails which rend the air. Four baths are taken each day in this sulphur water which is believed to have unusual curative power.

In addition to the baths, many patients use cotton which has been sewed into small bags and thoroughly impregnated with sulphur water as dressing for the skin lesions.

To an outsider, the boundary line between the upper and lower village is not any more marked than the state line between New York and Pennsylvania, but to the inhabitants, the beginning and end of each village is very definite and individual rights are respected.

The spirit of compassion for unfortunate fellow-men which characterized St. Francis of Assisi, has also been the inspiration of Miss Mary Cornwall-Legh, an Englishwoman who, since 1917, has devoted her life to the evangelization of the lepers in the lower village. Nearly half of the Christian community which constitutes two-thirds of all the seven hundred inhabitants are entirely supported by her mission. Various homes have been established for the lepers according to age, sex, physical and social condition. One building, St. Margaret's Home, houses twenty-seven untainted

children of leper parents. The age at which children seem to be most susceptible to the disease is between two and five years; therefore where possible, well children at this age are taken away from leper parents.

There has been no hospital and no doctor nor nurse to help with this work although a doctor will come to them this autumn. A hospital of ten beds for advanced cases and a dispensary is in course of construction. Two nurses are now in training who expect to devote their time to this work in the hospital and perhaps they will have some time to spend on welfare work outside the hospital.

Some years ago a Japanese doctor worked among the lepers and instituted the chaulmoogra oil treatment. Some of the more intelligent patients have been taught how to prepare the oil and administer it. Daily injections of oil are given to all lepers. We were told that a decided improvement is seen in the nodular type of leprosy where the eruption is retarded but the anæsthesia type is not improved. We asked how long the daily injections were given, and received the pessimistic answer, "Until they die!"

A form of skin sterilization called *okyu* is tried in some cases. Minute burning pledgets of cotton or *moxa* are applied to the skin according to a rather definite



CHILDREN OF ST. MARGARET'S HOME, KUSATSU

These untainted children of leper parents are cared for in a home of their own. This is especially important between the ages of two to five, the years of greatest susceptibility

A DAY AMONG THE LEPERS OF KUSATSU



A FEW OF THE SEVEN HUNDRED KUSATSU LEPERS

Largely through the efforts of Miss Cornwall-Leigh (seated left), two-thirds of the entire leper community has been evangelized. About one-half of these are entirely supported by the mission

scheme, so that when the treatment is finished the skin is covered at regular intervals with rows of tiny burns. Arms, legs, face, in fact any part of the body may be so treated. It is tried only at a certain stage of the disease and has an arresting effect which is said to last ten or fifteen years.

We saw one woman patient who had had this treatment twelve years ago and excepting slightly inflamed eyes, her condition was promising. Another similar case was that of a young man who had *okyu* treatment five years ago. His general appearance was very good and he leads a fairly active normal life although he has an area of anæsthesia in one foot. The skin of one leper who had *okyu* recently, was flaming with small red burned areas over her arms and face. One would naturally suppose the pain from these numerous burns would be excruciating, but the sensation in these patients is greatly lessened or entirely absent.

One patient was shown to us who had no sensation anywhere in his body. Several phalanges were missing but it had been a gradual painless sloughing. Strangely enough the special senses had not been affected except the sense of taste which in this instance was a distinct advantage as we were told that the plainest fare tasted delicious to this man. In the hot baths he had to be watched very closely, as his skin might have been very easily burned because the extremely hot water did not feel at all hot to him.

The visit to Kusatsu was planned with some doubt and misgiving, for a leper village does not sound particularly attractive and one feels as if it were necessary to prepare for very disagreeable sights. With few exceptions there was none who appeared horribly disfigured and the majority of them looked so happy and contented that it was not always easy to remember that they are living in exile and facing a death sentence.

Fellow Workers in the PHILIPPINES



These girls work all day in this position. Could you? Your offering helps support Christian industrial schools in the Philippines where boys and girls are learning to know the God of love.

Fellow Workers in JAPAN



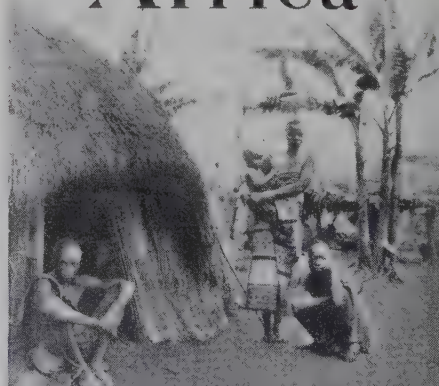
These girls tend the worms that spin silk for our stockings and ties, with no chance to go to school or play games. When people know our Lord Jesus Christ they will realize every boy and girl has a right to a healthy, happy life.

Fellow Workers in CHINA



Chinese boys like these are learning to work in the tea and rice fields—carve jade—make porcelain and paint beautiful designs on silk and rice paper. Your offering will give them a chance to know our Lord Jesus Christ.

Fellow Workers IN Africa



Mama Cudjoe lived in a house like this. Your Offering helps support schools where African boys and girls are learning to make new houses and to know our Lord Jesus Christ.

How Shall We Promote the Lenten Offering?

Experience marks Lenten Offering a missionary endeavor requiring study and work; a spiritual adventure requiring prayer and sacrifice

By Lily Cheston

Secretary, Mission Study for Young People, Department of Religious Education

AS THE ANNUAL call comes to promote this missionary offering of the children let us consider the welfare of both those who give and those who receive. At one end of the missionary picture we see the givers, boys and girls who may be brought nearer to Christ through the service they may render to others. At the other end, we see the receivers, people who may be brought nearer to Christ through the service rendered to them. We professing Christians believe that all are one in God's family, whether at home or abroad, whether in well organized parishes or in lonely places without the Church; so let us set out to paint a new picture. Let us bend that line until it curves into a perfect circle. In the Christian scheme of things all who really receive the Good News immediately feel impelled to give. Thus givers and receivers are united and share with one another in a circle of Christian fellowship.

In order to start bending the line, where shall we put the pressure? How shall we promote the Lenten Offering this year?

From time to time parishes report how they have raised money for their Lenten offerings. Sometimes we squirm uncomfortably as we hear of too many airplane races, banner competitions, and other artificial methods used to stimulate giving

to missions. Then again we rejoice as parishes tell us of fine missionary enterprises and mission study methods which provide high motives for raising the Offering.

A number of Church schools carried out mission study enterprises which culminated in Good Will Exhibits. Pupils made posters, maps, charts, notebooks, model villages and such materials, which were displayed for the edification of the whole parish. The scale on which the exhibits were held varied greatly, sometimes being only the work of one class and again the result of a whole school's effort. Plays and pageants, pupils' talks, lantern slides and other means were used to increase interest. Of one such exhibit in Southern Ohio the leader writes, "The children came at three and stayed until we sent them away at six, hanging over the exhibits with an insatiable curiosity."

A parish in Eastern Oregon started raising its Offering with this message to the parents. "A nickle really earned by the boy or girl counts for more in his or her life than five times that amount that you give to them. Oftentimes it is far easier just to give children five times the nickle or dime than to take the time and thought to help them to give up self, and





READY TO DO THEIR BEST

This Sunday school in Eastern Oregon is typical of city and rural groups throughout the country who participate in the Lenten Offering

make them feel they are an important, nay, a necessary, part in the extending of Christ's Kingdom on earth."

In Central New York "the rector told the story of the Lenten posters, and the children were then asked to tell the stories in their own words. A committee of judges was selected which picked the best stories, and the poster of each story was awarded to the winner of that subject. At the last of these services the winners brought the posters and told the stories and, of course, had their pictures taken."

Sometimes in the actual collecting of the boxes a cross was used. The following account from a leader in the Diocese of Newark may suggest something that other schools would like to try.

"I wanted every child in the school to take part in the Offering in 1929, and this is how we did it. We had our assistant superintendent make a man-size cross, and on this were 130 separate compartments for 130 mite boxes. Each compartment was numbered and the mite box was numbered to correspond. All the empty boxes were put in place, and on

the Sunday morning when we gave them out it was done in this manner. Each child's name was called and as he or she came forward to *take a box from the Cross* the name was put down opposite the numbered box taken. Thus instead of putting a box in each child's hand, the child took the box from the Cross. Only those present were given boxes on that Sunday. As each Sunday passed we had others who were absent on previous Sundays take their boxes. Friends wanted to take part, until we had 143 boxes out instead of 130 (the number on our roll). The Cross was in the schoolroom every Sunday during Lent. The Lenten poster for each Sunday's story was put beside the Cross. As each story was ended we impressed the fact that the boxes which were to be returned were for folks such as had just been spoken of.

"We kept drilling them on the fact that one box not returned on Easter night would cause a break in the Cross, and added that we wanted every box returned


Fellow Workers in PORTO RICO



Do you like sugar? These are some of the people whose labor provides us with sweets. Your Offering will bring to the boys and girls of Porto Rico the chance to go to school, and to learn to be Christian leaders of their own people.

HOW SHALL WE PROMOTE THE LENTEN OFFERING?

Fellow Workers in AMERICA



Jesus was a worker, toiled by Joseph's side.
Brother to all workers, dwelling far and wide.

MAY WE THROUGH OUR OFFERING
HELP ALL WORKERS TO KNOW HIM

even though it might contain only one penny. (We were not after a large amount—simply to have every member take a part in the Offering.)

"Easter came, and what a service we had that night! Parents and friends came. The church was crowded. All the school was there, happy, excited about their offering. We had our Lenten Mite Box Cross nicely arranged among ferns and flowers with a bright light shining on it; we also had it elevated so that all could see it, and had steps leading up to it.

"The roll call came. All our boxes were returned. Not every single child was there, but his mite box was. They made sure that their box would not spoil the Cross.

"What was the result? Many things. First, we had the entire Lenten Offering in our hands Easter night, and it was not necessary to keep asking Sunday after Sunday to get them all back. Second, our Offering was the highest in the his-

tory of the school, one hundred dollars. (Of course, this included \$7.50 which the school received for selling 150 copies of the SPIRIT OF MISSIONS.) Third, every child had a part, and I feel that they were more than ever before interested in just why this whole thing was being done—not to raise money, but to give our part toward the missionary work of the Church."

From another parish in this same diocese comes this report: "The total amount of the Good Will Offering is \$2,138.00. This year we have attempted to stress not so much the total number of dollars but rather the necessity for inspiring the young people with the spirit of sacrifice. To this end the money was raised by giving up many little luxuries, by doing various errands and chores, by selling articles from the Good Will Shop, and lastly by means of the very enjoyable and most successful Carnival of Fun and Friendship."

The report of a leader in Michigan re-



EGGS AND MITE BOXES

This nine-year-old boy packed eggs after school in his effort to fill his mite box to help the Church's work



GARDENING FOR THE CHURCH

As Lent and garden cleaning time coincide, these children utilized their gardening talents to increase their Lenten Offering

minds us of the pupils' share in planning the work. "When I was planning the Lenten Offering program for the junior department, I called in five girls from the seventh and eighth grades and their teachers. Three of the girls and the teachers came. The matter was put up to them. . . . The girls planned to have a good will flight around the world." Judging from the description of the flight the girls planned well and saw many of our mission stations during Lent.

A report from Minnesota shows that the interest in a mission study enterprise in Lent carried over to the fall. "This fall the classes decided to keep the Bishop they worked for last Lent, and study about his work in connection with their regular Church school lessons."

Last but not least are one or two accounts of individual boys and girls at work.

A letter from Tennessee says, "The four bairns of Bairnwick earn their mite box money in various ways. They always begin to save for the boxes soon after Christmas, and by Ash Wednesday they usually have a good bit ready to put into the boxes. During Lent they give up candy, and the five cents a week apiece

that I allow them for candy goes into the mite boxes. Lent comes at a time when we are busy cleaning up the garden and getting it ready for planting, so cleaning, raking and dumping leaves, spading, and spring garden housecleaning are their chief sources of income. Caring for the eighteen-months-old brother is another way of adding to the mite box fund; also running errands and doing little jobs around the house."

A letter from the District of Spokane tells of the nine-year-old boy whose "Lenten Offering last year was \$6.60, and who earned every penny of it packing eggs after school. His enthusiasm was limitless. His mother feared he would work too hard, but nothing kept Joe from appearing at the grocery store every evening after school. I might add that as a result of this child's ardor his father and mother were confirmed."

The National Council fully recognizes the educational value of the Lenten Offering by assigning its promotion to the Department of Religious Education.

For 1930 a quantity of material has been prepared and is being distributed for use in connection with the Offering. The material has been made fairly flexible so that it will be useful to schools who undertake missionary offerings and enterprises at other seasons than Lent.

The subject or theme of this material is *Our World at Work*, and deals with industrial conditions and our relation to our fellow-workers at home and abroad. It consists of the following items:

A Prayer Leaflet, *Prayers for Our World at Work* (Free.)

A Preparation Service (three cents each.)

A Presentation Service (three cents each.)

A Story Book, *Our World at Work*, containing the following six stories: *Rice* (Philippines), *Silk* (Japan), *Jade* (China), *Gods* (Africa), *Sugar* (Porto Rico), *Coal* (America) (Ten cents.)

Posters, one colored and six photographic, related to the stories. (Fifty cents per set.)

HOW SHALL WE PROMOTE THE LENTEN OFFERING?

A reprint from the Winter Number of *Findings*. This is almost a leader's manual on the 1930 Lenten Offering, for it contains a description of the material offered, suggestions for the use of the material, graded activities, worship services, and a bibliography. (Free.)

A sample copy of each of the above items, and offering boxes, are sent to each parish, and additional material may be ordered.

A supplementary folder to *Our World at Work* has been prepared for high school groups and young people. It contains seven separate sheets, one of suggestions for the use of the material, and one of source material on each of the six fields covered by the stories. (Twenty-five cents per folder.)

It is difficult to obtain the total figures

for the Lenten Offering. A diocese will report an offering of several thousand dollars, and the books of the treasurer of the National Council will show only a few hundred dollars received. This unfortunate condition is brought about by the fact that diocesan treasurers sometimes neglect to state that the money they remit is from the Lenten Offering. Thus the children do not receive full credit for their offering.

What will be those other and more important results that cannot be measured in figures? It all depends on the way we promote the Lenten Offering. To hold the line is not enough. We must bend it into a circle of Christian fellowship.

May all the givers and all the receivers come nearer to each other and to Christ.

The Church Goes Forward in China

SURVEYING THE WORK of the Church in the Diocese of Kiangsu (Shanghai), Bishop Graves says:

"St. John's College, St. Mary's Hall and Soochow Academy have been quietly carrying on the work of Christian education. Several of our day schools have also been open but most of them have been unable to do so. If the National Government and provincial educational authorities would understand that we allow no sort of political propaganda in our institutions and are not opposed to the government but that our sole aim is to educate our students well and try to form in them a high type of honest and upright character, they ought not to put any obstacles in the way of carrying on a work that is so clearly for the good of China.

"Our hospitals in Shanghai and Wusih are as busy as ever and doing a vast amount of good for the people, both the rich and the poor. It is very sad indeed that the hospital at Zangzok has not been open. That means that the work of the only real hospital in that large city has been destroyed. On the other hand the people of Wusih have shown how much they value the work of St. Andrew's by a

gift of one thousand dollars in addition to the three thousand dollars which they subscribed to repair the hospital when it was reopened.

"The Central Theological School has moved back to Nanking and the buildings which were so badly damaged are to be repaired at once.

"Because of the continued troubles in China and of the opposition of the National Government to Christian teaching in schools and because they have been told so often that the Chinese were now able to carry on the work of the Church, many people in the United States who have hitherto contributed generously to the work in China have thought that it was of no use to continue work here, and funds have not come in as they once did. It follows from this that the question of self-support becomes of the first importance.

"It is surely a remarkable and encouraging fact that in spite of the troubles of the past few years, which were by no means ended in 1928, baptisms should have reached the remarkable figure of five hundred and fourteen persons, and that contributions should have nearly reached their 'pre-revolution' figure."

Voorhees Trains for Christian Service

In common with all the American Church
Institute for Negroes schools, Voorhees helps
Negro youth to be assets in their communities

By Joshua E. Blanton

Principal, Voorhees Normal and Industrial School, Denmark, South Carolina

THIRTY-ODD YEARS AGO a young girl, Elizabeth Evelyn Wright, left Tuskegee for Hampton, South Carolina, determined to carry out an idea she had received from Booker T. Washington. Her first attempt was in a church. One morning, two weeks later, going to the church to open school, she found it burned. She made a second attempt in an old store. This was also burned. She went fifty miles further to Denmark, South Carolina, where she presented a letter from Dr. Washington to the then State Senator Mayfield, who approved of her efforts to start a school at Denmark. With fourteen students, one teacher and herself, she began her work in an old-fashioned store loft. For ten years of untiring effort, she gave her life, spending time north, east and west raising money to pilot her school. On one of these trips she met Mr. Ralph Voorhees. Going to his office she asked to see him for ten minutes, as she had heard that he was interested in Negroes. He sent word that he did not have time to see her. She sent a second message. He saw her for twenty minutes, kept her forty and then sent her to his wife where she spent the night. As a result of that interview, during the next twenty years Mr. Voorhees contributed generously toward the current expenses of the school and gave a dozen of its nineteen buildings and four hundred acres of land.

Seven years ago I was asked to become principal. The death of Miss Wright left the school in a dangerous condition. A few years later Mr. Voorhees died, followed soon after by Mrs. Voorhees. This cut off their generous support of the cur-

rent expenses of the school. Through George Foster Peabody, the Rev. Robert W. Patton, D.D., Director of the American Church Institute for Negroes, was interested in the school now known as the Voorhees Normal and Industrial School. He inspected the school and upon its application, Voorhees was affiliated with the American Church Institute for Negroes. Voorhees has an average of 550 students a year and a budget of forty-one thousand dollars, one-third of which is guaranteed by the Episcopal Church, through the American Church Institute for Negroes, while students pay from four to five thousand dollars a year and the two South Carolina dioceses give varying amounts from one to four thousand dollars a year, leaving the school to find the remainder wherever it can. The students are not being pauperized; they pay their own board, lodging, books, etc., but we do try to raise money for tuition. Seventy-five dollars takes a student through school, that is in the way of a scholarship; each student being required to pay in either work or cash the remaining \$145 which it costs per year.

Voorhees, like all the rest of the Institute schools, is trying to fit men and women for lives of Christian service, teaching seven trades to boys and three to girls; fitting every student who graduates with two years' work above high school grade for teaching.

One or two incidents are illustrative of the work of graduates and also of the changing attitude of leading white people in the South towards Negro progress. David Goodwine left Voorhees a bricklayer. He could make from eight to four-

VOORHEES TRAINS FOR CHRISTIAN SERVICE

teen dollars a day on various jobs by working at bricklaying. He received an offer to go to Nesmith, South Carolina, to take charge of a four-teacher school at fifty dollars per month, out of which he would have to pay his own board. He wrote asking my opinion as to whether he should go. In reply, I reminded him that for four years some one had paid seventy-five dollars a year in the hope that he would carry what he had received to others. He made his decision and three months later began work at Nesmith. Since that time, instead of bringing water half a mile, they now have an artesian well. They have a nice four-room building, one-third of the money being put up by the Negroes themselves, one-third by the county and one-third by the Rosenwald Fund. Walks have been laid out, trees have been planted and proper outhouses erected, painted and whitewashed, which makes the appearance of the place new. He gave up the better paying job to help his people.

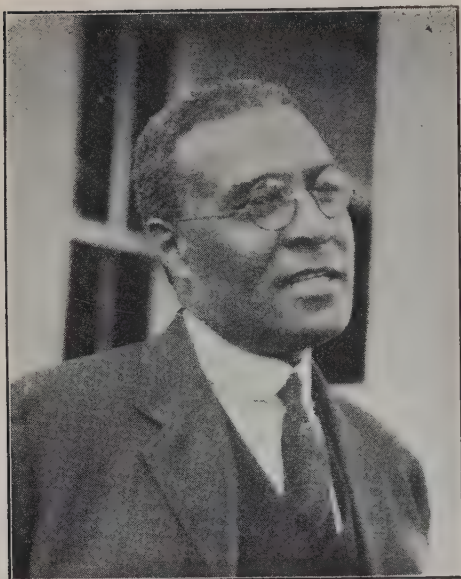
Lee G. Barnwell, graduated from Voorhees and entered the University of Pennsylvania. He did not have the money with which to pay, but he had determination. He secured a job with the Pullman Company cleaning cars at night. His

program for the first three years was cleaning cars eight hours, five hours a day in school and the remainder of his time for rest and study. Because he was unable to carry the full program, he took five years in which to do four years' work. In spite of this tremendous handicap, he has made a general average of over eighty, and at the same time devoted a part of his earnings to help care for his mother. When he graduates from the University of Pennsylvania in June 1930, he will return to Voorhees to help teach the farmers within a radius of forty miles and help them to take care of their hogs, cows, etc. We are trying to train men and women so that when they leave us they are assets to their community and not liabilities.

So much is said today about Negro conditions that a few remarks may not be out of place. I was never more hopeful than I am now as to the future justice for my people in the South. In Georgia alone, there are 1,220,000 Negroes; more than in New York, Ohio, Illinois, Pennsylvania, and the whole of New England put together. Negroes will always be in the South, and our future, whether good or ill, is necessarily tied to that part of the country to a larger extent than to any



A CLASS IN MASONRY, VOORHEES NORMAL AND INDUSTRIAL SCHOOL
Bricklaying is one of the seven trades taught to boys in an effort to fit them for lives of Christian usefulness in their communities. Voorhees also provides three different industrial courses for girls



MR. JOSHUA E. BLANTON

The principal of Voorhees School where over five hundred Negro boys and girls receive a Christian education

other. I say conditions are better because I know it is so. I am not at all satisfied with some things, but certainly the signs point to the fact that conditions are getting increasingly better. Money for Negro education has been greatly increased in the last decade, especially the last five years, but the amount given ten years ago to Negro education from public sources was so small that the increase does not yet begin to make the impression one would desire.

The case of Voorhees is typical of what is happening in the South. Seven years ago we had 381 children between the first and fifth grades whose schooling should have been provided by Bamberg County where the school is located; but there was no public school in that section of the county. The county officials were giving six hundred dollars per year to Voorhees when I went there, while Voorhees was spending \$3,300 for the county in addition to furnishing the plant. Six hundred per year against three thousand. Gradually with the aid of our Board of Trustees, the county has increasingly assumed its responsibility until today they are provid-

ing the full-time pay for all teachers in the school, about four thousand dollars a year. This is happening all over the South and regardless of all other indications, the leading white men and women are realizing as never before how important it is that every citizen has an opportunity to fit himself for the duties of life.

The greatest single job before us today is how are we going to do it, to insure justice and a lasting peace of mind, a contented farming class, a part of the backbone of the nation, to these twelve million Negroes. Because of the tremendous sacrifices of the past, because of the farsighted ability of the leading white men of the nation and last because of the wonderful strides made by the large majority of my own people, I feel that the future is bright and I am sure conditions are getting better. For that reason every effort is being turned at the Voorhees School to use wisely what we have to fit boys and girls for lives that will count in making this, our common country, what it ought to be. We believe that we have a contribution to make and that the result so far obtained is proof that the ability to make that contribution is ever present and that each individual who is properly trained adds to that proof.

Further we are convinced that training which may give young people matchless intellects is fine, but it is very evident that scholarship be it ever so fine, if separated from the spiritual responsibility that all well educated people should feel becomes well nigh useless.

We are therefore trying to teach our students to love and not hate, to work and not loaf on the job, to be responsible out of the sight of the teacher as well as in the class room, to keep constantly in mind that the greatest Educator who ever lived, was born, lived and died under humble and lowly conditions, and yet His great success was because He served us all. We try to convince them that the world is not asking "What does he know?" but "What can he do with his knowledge and how much common sense is there mixed with his superior intellect?"

Yesterday and Today in the Far East

St. Luke's Hospital plans must be carried to completion now unless the prestige of years and a great opportunity, now ours, are to be lost

By Rudolf Bolling Teusler, M. D.

Director of St. Luke's International Hospital, Tokyo

RETURNING TO TOKYO by way of Shanghai and Peking, I have been more than ever impressed by the fact that the whole institutional work of the Church in the Far East must be steadily bettered in quality even if this means restriction in quantity. One would have to be blind not to see the radical difference between the needs and standards of today and thirty years ago. It is a condition to which the Church needs to waken and to the meeting of which I hope our people at home will address themselves.

No doubt years ago when missionaries were first sent to the Far East the personal equation and personal influence were almost the only means available for progress in their work. Today conditions are so changed it has become almost obligatory that at least in our institutional work we insist upon standards that are practically as good as those pertaining in the United States. This means modern buildings and equipment and the selection of the best personnel available for teaching and service purposes.

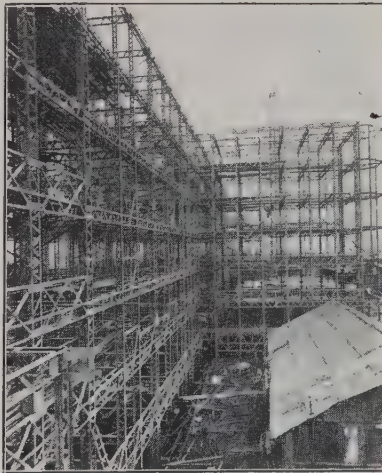
There is no other way to secure the confidence of the vast populations among whom we work; no other way to hold the interest and support of our own thinking people in the United States. It is the

only possible way for the future expansion of our work, either in Japan or China. Our policy should be an insistent emphasis upon quality rather than quantity, and an equal insistence that the Church must maintain the same general standards in the mission fields considered necessary in our home dioceses and parishes. It is obvious that in order to real-

ize such a policy there must be revision upwards of our financial standards as well as our service standards.

During my visit to Peking, I was given every opportunity to see the work of the Peking Union Medical College, established by the Rockefeller Foundation. Everywhere is evidence of this insistence about quality. Thirty years ago the generally accepted idea of medical mission work was an effort to relieve suffering hu-

manity through our mission hospitals. Such an effort is practically hopeless in view of the expense, personnel and number of stations such a movement would require. Today, medically speaking, our mission is to inspire the native people themselves to carry out the standards we have found effective in the United States. My American friends can understand how intensely I am hoping that the effort to complete the St. Luke's Hospital Building Fund, is rapidly winning success.



STEEL FRAMEWORK, ST. LUKE'S HOSPITAL

THE SPIRIT OF MISSIONS

The steel frame for the central unit is completed (See November *SPIRIT OF MISSIONS*, page 723), and the concrete is now being poured for the walls. We will probably be in the first unit within a year. It will put us at a great disadvantage, with private patients in that first unit, if we are obliged to drive piles and erect steel frame work, with the noise inseparable from such operations. In fact, such work might make it impossible for us to utilize our new unit and seriously cripple our earning capacity.

We should have, just as soon as possible, enough money to let contracts for the completion of all of the hospital units. The recent gift from Mr. John D. Rockefeller, jr., puts us in a position to let contracts for the College of Nursing and the completion of the east wing. But the whole out-patient department, together with quarters for the doctors, receiving patients, administration, records, etc., are unprovided for and our work will be crippled until these important units are put into commission. It would be a very great satisfaction if we could drive the piles for the out-patient department and the completion of the other units, at the same time as the piles are driven for the College of Nursing.

So anxious am I about this, that I have already asked that bids on this work for the out-patient department be turned in at the same time as for the college. If we can complete the piling for all of the foundations and cover them with concrete, the erection later of the steel frame and super-structure would not be so objectionable. An even better plan, of course, would be to put up the steel frame

for all the units, paint it, and then complete each unit as we have the money. This would mean, that the central unit could be occupied promptly on completion, without serious prejudices to the comfort of the patients. Because of its earning capacity it is most important that this first unit for private patients should be put into commission at the earliest date.

We have a magnificent opportunity to lead in Japan in developing high standards for clinical medicine, hospitals, out-patient departments, and public health work. In my opinion the Church has never had such a unique opportunity before, and we should do everything in our power to help make our American people realize the wonderful chance for leadership throughout Japan, which today is ours.

I sincerely believe that if we postpone the completion of the hospital for three or four years we will seriously imperil our whole position and lose much of the leadership we have secured during the past thirty years. Moreover this will interrupt the continuity of our service and curtail the momentum of our work. All this is not imaginary, but real. Japan is waking up to the serious condition so far as her hospitals and actual clinical application of medicine are concerned. A large number of people are ready to acknowledge that St. Luke's is the leader in the efforts to better the very serious situation which exists. But if we fail to carry out our plans in the next two or three years the prestige we have acquired will be lost as well as the great opportunity which is now undoubtedly ours.



Young People Analyze Trends of Work

Annual Meeting of National Commission of
Young People surveys the current situation
and plans a national Corporate Communion

By Marion Macdonald

Member, National Commission of Young People

AN ANSWER TO the oft repeated question, "What is the young people's organization doing and where is it going?" was formulated by the National Commission of Young People at its annual meeting in Rochester, January 2-5.

"We are persuaded," reads this statement, "that the work of the Church, which it is our purpose to stimulate and extend rests on the basis of eternal Truth. We purpose to seek Jesus who is in the world, and through a growing companionship of worship and service with Him, to follow Him bravely in an adventure of Christlike living which of its own joy and truth and grace shall bring others to Him."

After a careful consideration of provincial reports, the Commission cannot but believe that this is the fundamental postulate underlying the whole activity of organized young people's groups. These reports also indicate definite trends in young people's work.

Foremost among these is the general policy throughout the Church for the young people's organization to develop as a natural part of the Church's life, generally under the department of religious education, and participating in

the normal parish, diocesan and provincial activities. This marked tendency the Commission believes to be a healthy one, and its opinion is borne out by the experience of various denominational groups which are watching the experiment with great interest.

A newer trend is the increased importance placed on small groups and on individuals rather than on large organizations. In many parishes the strength of groups may be definitely traced to small prayer groups meeting apart from the regular group for special worship and meditation. In dioceses and provinces the same situation exists. Nationally this tendency expresses itself in the Corporate Communion of the Commission members who in their widely separated parishes go to the altar monthly with special prayers for the work of young people throughout the country. The testimony for these services and for the small groups is a convincing witness to the beginnings of personal evangelism in young people's work.

A third and particularly satisfying evidence of growth is that each year fewer requests for tailor-made pro-

The National Commission

Provincial Representatives

- I RUSSELL E. McKENNA, Providence, R. I.
- II THEODORA HASKINS, Brooklyn, N. Y.
- III HARRY LEE DOLL, Williamsburg, Va.
- IV DELIA GOULD, Birmingham, Ala.
- V DAVID E. EVANS, Chicago, Ill.
- VI JACK HANSTEIN, St. Paul, Minn.
- VII SARAH EWART, Topeka, Kan.
- VIII GRACE FERRIER, San Francisco, Calif.

Counsellors

- MISS MARION MACDONALD, Buffalo, N. Y.
- THE REV. CHARLES SCOVIL, Minneapolis, Minn.
- THE REV. K. A. VIAL, S.S.J.E., San Francisco, Calif.
- THE RIGHT REV. FRANK A. JUHAN, D.D., Jacksonville, Fla.
- THE REV. JOHN W. SUTER, JR., Executive Secretary, Department of Religious Education.
- MISS CLARICE LAMBRIGHT, Associate Secretary, Young People's Work.

THE SPIRIT OF MISSIONS



THE NATIONAL COMMISSION OF YOUNG PEOPLE AT WORK

From left to right are: Jack Hanstein, Delia Gould, the Rev. Kenneth Viell, S.S.J.E., Sarah Ewart, Miss Cheston, Henry Pratley, Grace Ferrier, Harry Lee Doll, Miss Lambright, Jane Bennett, the Rev. Charles Scovill, Marion Macdonald, the Rev. John W. Suter, jr., and Theodora Haskins

grams and study topics are received, and that more and more diocesan and parish groups are making their own programs as a solution of definite needs with which they are thoroughly familiar. This means that programs are representative of actual life situations and as such are infinitely more helpful than a general study program.

Going hand in hand with this work, a continuing decentralization of the provincial and diocesan organizations is an interesting development. The conception of organizations as means rather than as ends in themselves had been a constant aim of the Commission. The very pronounced tendency to do away with burdensome, top-heavy systems indicates a great vitality on the part of parish and diocesan groups, which must be gratifying to those pioneers who have insisted that the young people's movement must be "from the inside out, and not from the outside in." Everyone reporting to the Commission emphasized the fact that more and more the worship of the Master and His service are central, nucleating forces in the young people's movement.

In accordance with its previously expressed policy of aiding the development

of local initiative, the Commission determined on a program of research before publishing any more bulletins. Public opinion and attitude tests will be developed and used to determine the nature of the materials which are to be provided for particular districts, and at the same time to determine the general needs of young people's groups throughout the country.

Possible ways by which organized young people's groups can utilize their leadership in connection with parish problems were discussed, with the specific problem of the Lenten Offering in mind. Although no national financial quota would be assumed, the Commission felt that a great contribution to the spiritual and educational leadership of the Lenten Offering might be made by young people. Letters will be sent to all the parish chapters outlining ways in which the groups can serve most effectively in making the Offering a great spiritual, missionary enterprise.

An annual Corporate Communion of national scope, the observance of which was inaugurated last year through *Bonds of Fellowship* was found so helpful that numerous requests have been received for

A FIRE AND A HOMELESS MISSIONARY

a service which will be truly national. With the approval of the Presiding Bishop, it is planned to have this service on a date, probably Whitsunday, to be decided upon later.

That the 1928 national conference held at Sewanee has left a helpful imprint on young people and their work was the general testimony of the Commission, and tentative plans for a conference of similar nature, to be held at the Shattuck School in Faribault, Minnesota, in August 1931, were made. This meeting will resemble the Sewanee conference in that it will be a small group made up of representative

young people and advisers from all parts of the country. Suggestions made at the close of the last conference and reactions since that time will form the basis for the set-up of the 1931 meeting.

The absence of Bishop Juhan, whose duties made it impossible for him to leave his diocese, was a cause of real regret. Business engagements also prevented Russell McKenna and David Evans from attending the meeting, but they sent very able representatives in the persons of Henry Pratley of Belmont, Massachusetts, and Jane Bennett, of Toledo, Ohio.

A Fire and a Homeless Missionary

By John W. Wood, D. C. L.

Executive Secretary, Department of Missions

THE HOME OF THE Rev. L. H. Grant, missionary on the Oneida reservation, Wisconsin, in the Diocese of Fond du Lac, has been totally destroyed by fire, with all its contents. This is a crushing blow to Bishop Weller. These Indian people have been close to his heart for many years. To serve them has been one of the joys of his episcopate.

In reporting this loss to the Department of Missions, Bishop Weller says:

"The mission to the Oneidas is the oldest of our missions to the Indians in this country and I think much the strongest numerically of any single mission. Of the twenty-five hundred Oneida Indians, sixteen hundred belong to us, nine hundred of them being confirmed persons and, of course, the great majority of these are regular and devout communicants.

"The people are farmers, the land very poor, and they are utterly unable to rebuild a home for their pastor. I am, therefore asking that all friends of our Indian work help me in raising the necessary money to rebuild that house immediately. It will require at least five thousand dollars at the present cost of building materials and labor."

Bishop Sturtevant, the newly consecrated bishop coadjutor of Fond du

Lac, gives this additional information:

"There is absolutely no place at Oneida for our missionary priest to live. He is a widower, with three small children, doing a most self-sacrificing and useful piece of work for our Lord and His Church among these hundreds of Indians. On the basis of their loyalty and faithful devotion to the Church through several generations, they deserve every attention that we can give them. The work is seriously handicapped without a dwelling for the vicar.

"We need merely an unpretentious bungalow, and undoubtedly the Indians themselves will do a great deal of the manual labor if gifts are made available for the materials.

"After years of constant service in this mission at much expense in money and man-power, it would be a shame to go back on it now at this strategic time.

"I pray that the work will not be allowed to go backward now, but will find many friends in its moment of real need."

My visit to the Oneida mission some years ago was a stimulating and unforgettable experience. That work is altogether worth while. Surely we can stand by it now by speedily rebuilding that modest residence and replacing the household goods of a hard working missionary.

Lambeth's Place in Anglican Communion

The Bishop of Chichester appraises the growth and character of Lambeth especially in its missionary significance for Anglican Communion

By the Right Rev. G. K. A. Bell, D.D.

Bishop of Chichester

OF preëminent interest and importance in the year now beginning is the seventh decennial meeting of the Lambeth Conference which will be held July 5-August 9, in London, England, under the chairmanship of the Archbishop of Canterbury. Nearly four hundred bishops from over a dozen sister Churches of the Anglican Communion scattered all over the world have been invited to participate. What is the nature and scope of this meeting? Recognizing that interest in the growth, character, organization and various relationships of the Church as it exists today extends far beyond the boundaries of the Anglican Communion itself, the Right Rev. G. K. A. Bell, Bishop of Chichester, England, has included in this recent A BRIEF SKETCH OF THE CHURCH OF ENGLAND (Morehouse, \$1.60) an illuminating chapter on "The Anglican Communion and the Lambeth Conference" which we reprint here in a slightly abridged form through the courtesy of the publishers, Morehouse Publishing Company.

THE DEVELOPMENT of the whole Anglican Communion, in particular during the last hundred years, is a very important part of the history of the Mother Church of England. And if it were possible, as in the eleventh century, to hail an Archbishop of Canterbury as pope of another world, as St. Anselm was hailed—and to describe the marble throne of St. Augustine, in which all archbishops of Canterbury are enthroned, as *Sedes Patriarchalis*, the See of a Patriarch—with how much more right might the Archbishop of Canterbury now be regarded as in fact, though not in title, patriarch of the

churches in full communion with the See of Canterbury? However that may be, it is of real importance, from many points of view, to emphasize the difference in both geographical and numerical extent between the Church of England at the beginning of the sixteenth century and the Anglican Communion as it stands at the present day. In the former period the bishops occupying English sees were twenty-one in number, whereas the number of bishops summoned to the Lambeth Conference of 1920 was 368, of whom 250 actually attended, and to the Lambeth Conference of 1930, 395 have been invited. They include a large number of bishops who are citizens of the United States of America, and bishops who are natives of India, Africa, Japan and China. The Anglican Communion is therefore no longer in any sense purely British, but international. And yet all these bishops, exercising episcopal superintendence in every part of the world, look to Canterbury as their center.

It is also important to note that neither the Archbishop of Canterbury, nor any body representing the Church of England, has any jurisdiction over the several Churches of which the Anglican Communion is composed. These Churches, outside the British Isles, for the most part owe their birth to missionaries from England. They were for a time dependent upon the See of Canterbury (or some other see which Canterbury has founded). They are, in theory, daughter Churches that have grown up. They regard the Mother Church of England with reverence and affection. They look to it for guidance and counsel. But they are, in fact, more like sisters than daughters.

LAMBETH'S PLACE IN ANGLICAN COMMUNION

They have their own provincial or general synods, that is, their General Conventions with definite constitutions for the government of their several Churches by themselves, and their own metropolitans or primates. They take the Book of Common Prayer as the Anglican standard of doctrine and practice—but (in most cases) they reserve the freedom to revise the Prayer Book, and to adapt its contents in various ways to their own special needs. Indeed, the Anglican Churches of Canada, South Africa, the United States, to say nothing of Ireland and Scotland, have already revised it. They are thus independent, but all members of a common fellowship, and their independence is based on that kind of freedom which recognizes the restraints of truth and loyalty.

From the point of view of constitution, one of the most interesting of the Churches of which the Anglican Communion is composed is the Church in India, which has only lately received a new status of its own, instead of being nominally a part of the established Church of England in England. Under the new constitution a regional Church is described as "the Church of Christ in a great region which has a certain natural or historical unity of its own, and contains a number of dioceses united by one ecclesiastical organization. Such a Church has a life of its own, with a character, conditions, and needs peculiar to itself, and it also has in its measure the liberty which belongs to the Church of Christ to order its own life in continual dependence on the Spirit of God. But that Spirit is the one Spirit who dwells in the whole Church, and a regional Church can have no true life except as part of the whole Catholic Church, whose inheritance of truth and grace it shares."

It might perhaps be felt that some method for the interchange of experience was desirable for the maintenance and preservation of the fellowship which has just been described. With the ever-developing facilities of communication, such interchange in any event has become easier than of old. But, apart from this, there is the invaluable opportunity of the Lam-

beth Conference. Every ten years, commencing in 1866, all the bishops of the Anglican Communion are invited to a conference at Lambeth Palace, under the presidency of the Archbishop of Canterbury. The invitations go out to the bishops not directly from the Archbishop of Canterbury, but through the archbishops and metropolitans of the several provinces. The original suggestion that such a conference should be held came from the Canadian Church. The functions of the conference were from the first limited to matters of practical interest; it meets for the purpose of Christian sympathy and mutual counsel on matters affecting the welfare of the Church at home and abroad. It is not in any sense of the word a general synod of the Anglican Churches, nor has it any power of legislation whatsoever. It makes recommendations which the several provinces may adopt or not as they please in their own legislative assemblies.

Further, there exists a continuation committee of the Lambeth Conference which is known as the Consultative Body, consisting of representatives of the different provinces and Churches. It is purely



THE RIGHT REV. F. L. DEANE, D.D.
*The Bishop of Aberdeen in whose diocese the
cornerstone for the Bishop Seabury Memorial
will be laid immediately after Lambeth*

THE SPIRIT OF MISSIONS

advisory, offering advice only when advice is asked for, and neither possesses nor claims any executive or administrative power. It meets at irregular intervals between successive Lambeth Conferences.

The following are the Churches or provinces which compose the Anglican Communion, and as such are represented on the Consultative Body:

The Province of Canterbury.

The Province of York.

The Province of Wales.

The Church of Ireland.

The Episcopal Church in Scotland.

The Protestant Episcopal Church in the United States of America.

The Church of England in Canada.

The Church of England in Australia.

The Church of the Province of New Zealand.

The Church of the Province of the West Indies.

The Church of the Province of South Africa.

The Church of the Province of India.

The Church in China.

The Church in Japan.

The two last-named are still not en-

tirely self-governing, but they are nevertheless quite definitely organized as Churches with their own general synods. And to the whole number we may shortly have to add the Province of East Africa. For the present the missionary dioceses of the Church of England, which are not yet formed into provinces, are under the quasi-metropolitan jurisdiction of the Archbishop of Canterbury. There are twenty-five of these and they have a representative on the Consultative Body.

It cannot fail to be clear to any careful reader of these facts regarding the Anglican Communion that this large expansion, most of it during the last hundred years, is primarily due to a great missionary movement. In a history of the Church (which this brief sketch is not) without any doubt at all the prominent feature of the Church's activities, 1820-1920, would be the immense program of missionary activity of all kinds. The names of modern apostles, in any truthful modern Church calendar, would indeed reach a surprising number; and among them would be the names of martyrs no less brave and devoted than those who gave their lives in the first centuries of the Christian Church.

First Impressions of a New Missionary

EARLY LAST AUTUMN, William H. Wolfe of the Diocese of Eau Claire, the youngest diocese in our Church, started for the Philippine Islands to be associated with the Rev. Edward A. Sibley at Bontoc.

In a recent letter, Mr. Wolfe says:

"After spending a week at the Bishop's house in Manila, I left for Bontoc arriving on November 16. Two days later Mr. Sibley left for a few weeks rest, which judging from all appearances was very much needed. It was a trifle difficult for me to take up his work with only the few instructions he could give me, but at least I can keep things moving until his return and then we can divide the work

systematically. The work that man has done is simply phenomenal but one has to live in it for a while to realize fully just how far-reaching his influence has been.

"My first Sunday here I had the shock of my life, a congregation too big for the church. The school of over a hundred children nearly filled the little church and the village people who came were kneeling on the steps and away out in the yard in the blazing hot sun. Last Sunday it was the same thing and I have decided that next time I will go out on the porch for the sermon. I don't see how Mr. Sibley has been able to endure such a handicap for so long a time. It is perfectly clear to me that this is a most important point."

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



IGOROT GIRLS CARRYING RICE

On a recent visit to the Mountain Province, the home of the Igorots, Bishop Mosher visited Sagada and five outstations and confirmed 384. As he had confirmed 844 there last spring, there was a total of 1,228 confirmations in Sagada during the past year



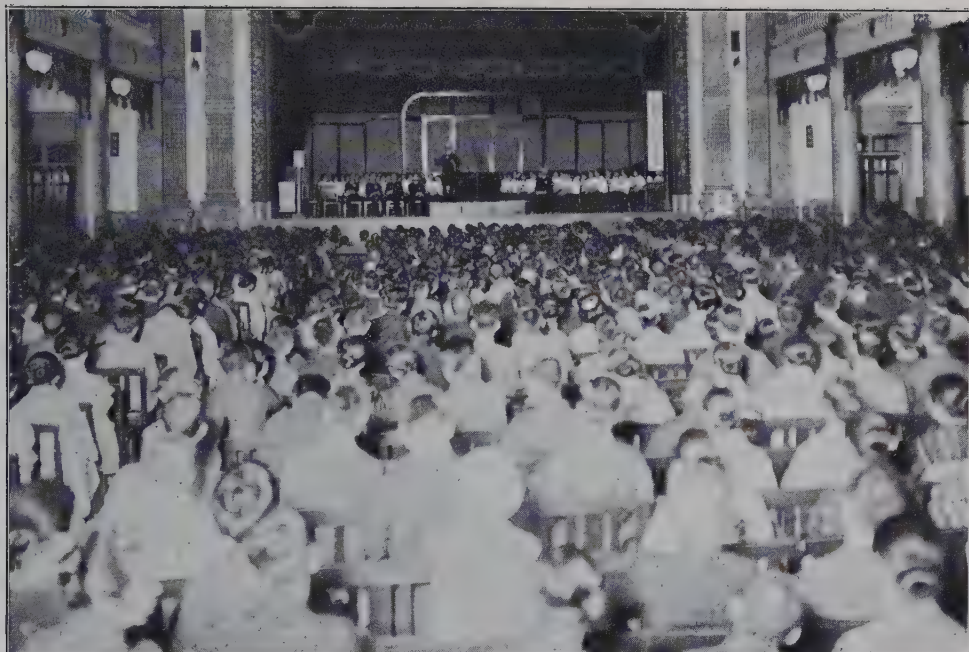
PIANO MOVING IN LIBERIA

When the piano secured by Miss Margaretta S. Ridgely for the House of Bethany, Cape Mount, arrived, it required thirty-five men to carry it up the hill to the school. No other transport is available there



COMMUNITY CENTER, MISSION OF THE GOOD SHEPHERD, LA GRANGE, GEORGIA

In the textile community of La Grange, the Mission of the Good Shepherd, aids in teaching Christian standards of living. One of the mission's activities is a modern well-attended kindergarten taught by Miss Elinor Ravenel



DIOCESAN EVANGELISTIC MEETING, OSAKA, JAPAN

About three thousand people attended this meeting addressed by Bishop Naide of Osaka on October 10, the tenth day of the tenth month, which made possible an effective evangelistic poster as ten in Chinese ideographs is symbolized by a cross



THE CHURCH OF THE RESURRECTION, HACHIOJI, JAPAN

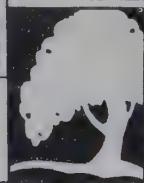
This church, consecrated November 17, 1929, replacing a worn-out, inadequate building was made possible by the gifts of the congregation and of friends in the United States. Hachioji is a thriving town about thirty miles from Tokyo

St. John's University, Shanghai, China



SOOCHOW CREEK

Above: COOPER MEMORIAL GYMNASIUM ON SOOCHOW CREEK.
Below: STUDENT RECEPTION COMMITTEE STANDING AT THE UNIVERSITY GATE, THE GIFT OF THE CLASS OF 1913



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Celebrates Its Fiftieth Anniversary



JOHN'S CAMPUS



Above: SCHERESCHEWSKY HALL (1894), THE FIRST ADAPTA-
TION OF THE CHINESE ROOF TO A MISSIONARY COLLEGE
BUILDING. *Below:* PROCESSION LEAVING MEMORIAL ARCH



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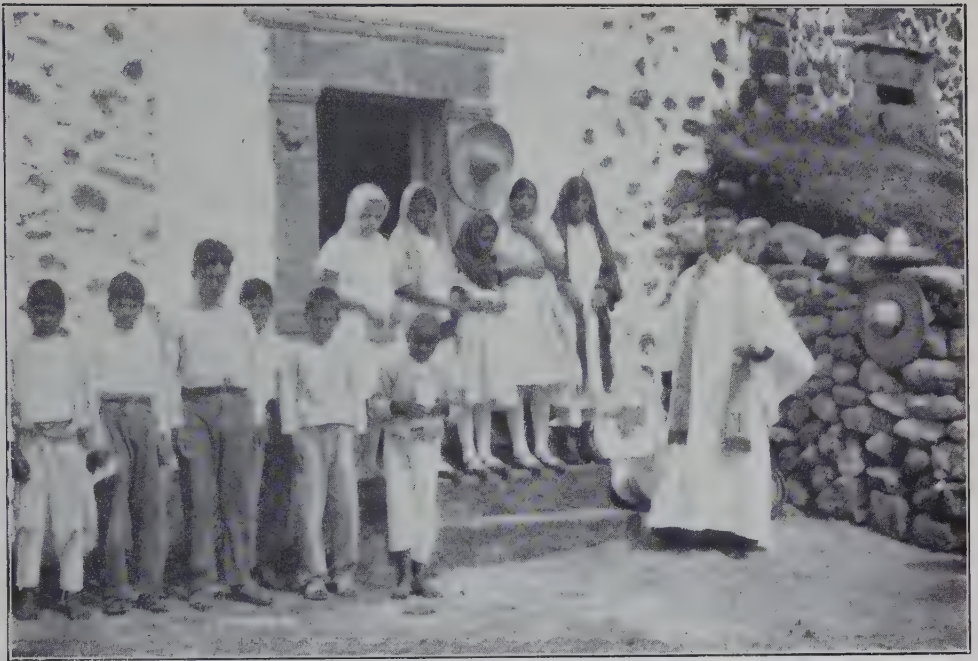
KULING AMERICAN SCHOOL, CHINA

Situated among the hills of central China, this school provides an American education for the children of missionaries. After being closed for two and one-half years because of disorders in the Yangtze valley, it reopened last autumn with an enrollment of thirty



PAROCHIAL SCHOOL CHILDREN, CESPEDES, CUBA

This group is typical of the children attending the day schools carried on in connection with our various Cuban missions. The Rev. Salvador Berenguer is in charge of the work at Santa Maria de la Gracia, Cespedes



YOUNG CHURCHMEN OF SAN BARTOLO, MEXICO

Some of the boys and girls of San Bartolo with their pastor, the Rev. Samuel Salinas, who welcomed Bishop Creighton on his recent visit. (See page 123)



NEW CHURCH, SAN SEBASTIAN JALISCO, MEXICO

The work which radiates from this attractive new building is in charge of the Rev. J. N. Robredo. It is typical of several churches which recently have been built in Mexico, largely through the efforts of the country people themselves



THE RIGHT REV. LUCIEN LEE KINSOLVING, S.T.D.

May 14, 1862—December 18, 1929

First Bishop of Southern Brazil, 1899-1928

Forty Years Service in Brazil Ended

Bishop Kinsolving, pioneer missionary and first Bishop in Southern Brazil dies shortly after retirement from long, strenuous career

By John Wilson Wood, D.C.L.

Executive Secretary, Department of Missions

ON December 18, 1929, the Right Rev. Lucien Lee Kinsolving, D.D., the first Bishop of Southern Brazil, died at his home in Forest Hills, Long Island, of a cardiac ailment, at the age of sixty-seven. Bishop Kinsolving had spent all but the last two years of his ministry in southern Brazil where he had helped to plant the Church forty years ago. THE SPIRIT OF MISSIONS is privileged to present to its readers on the close of this notable career two intimate pictures of this man, one by the Executive Secretary of the Department of Missions, Dr. John W. Wood, and the other by his fellow pioneer, the Rev. James W. Morris, D.D. Additional information about the life and work of Bishop Kinsolving may be found in THE HANDBOOK ON SOUTH AMERICA, and the April, 1928, SPIRIT OF MISSIONS, page 257.

NO OTHER MISSION of this Church has ever been opened with four such pioneers as were the men who went to southern Brazil in 1889 and 1891. As a student at the Virginia Theological Seminary, James W. Morris had conceived the bold idea that this Church should reach out a helping hand to what was called "The Neglected Continent". He enlisted the whole-hearted coöperation of three other young men of great promise, Lucien Lee Kinsolving, William Cabell Brown and John Gaw Meem. Of that famous quartet, Dr. Morris alone remains among us, finishing in this country, because of impaired health, his long and greatly blessed ministry.

Bishop Kinsolving's death on December 18, 1929, sharpens in my mind cher-

ished and inspiring memories. For years it had been my hope to act upon his repeated suggestions to visit Brazil. It was not until the summer of 1926 that the way seemed clear. In spite of certain disadvantageous conditions, the decision was made to go. I shall always be grateful for the decision and for the weeks it was possible to spend with the Bishop in the States of Rio Grande do Sul and Sao Paulo, and in the Federal District of Rio de Janeiro. Less than two months after my departure for the north, the doctors ordered Bishop Kinsolving to the United States on account of his health. Specialists in New York confirmed the diagnosis that he had not only given his heart, but had worn it out, in the service of *Patria Amada Brasil*. He was never to return. In his exile, his heart was ever there.

It was an enormous privilege to know Bishop Kinsolving in Brazil and among his own people. One realized then as never before that he was indeed the enterprising, adventurous leader who dreamed dreams and then brought them down to earth in actual accomplishment. As John Oxenham said of David Livingstone, "Right mightily wrought he." The beautiful churches in Rio Grande do Sul, Pelotas, Porto Alegre, Santa Maria da Boca de Monte speak eloquently of his visions and of his deeds, reinforced by the engineering and architectural skill of Dr. Meem. The thousands of devoted communicants are a convincing evidence of the temples not made with hands.

Wherever we journeyed Bishop and Mrs. Kinsolving were completely at home. That, by the way, is more than a figure of speech, for during many of those epis-

copal years in Brazil they had no permanent abode. In caring for the vast diocese they made their headquarters in certain centers where they lived in hotels (let no one be misled by the familiar word) for two or three months at a time during which all the neighboring stations were visited. Then they moved on to another center and repeated the process. Home was where work was.

Everywhere he went he seemed to know everyone and everyone seemed eager to be near him. In any group whether in an embassy drawing room, or the simple home of one of his clergy or Brazilian people he was the life of the company.

He was the friend and helper of everyone of his clergy, Brazilian and foreign. The former whatever their ages were all his boys, for he and his associates had prepared them for the ministry of the Church. He shared their life, backed them so far as possible in their plans, and was always out in front inviting them to new ventures for God.

If the test of results be applied to the work in Brazil, the record is a striking one. A handful of American clergy, never more than five at any one time, have mul-

tiplied themselves to thirty Brazilian clergy. Work begun in the State of Rio Grande do Sul, has spread all over that state and has extended to the Federal District and the States of Santa Catherina and Sao Paulo. Twenty-eight churches have been built. Eighty-three stations have been established enrolling sixty-three hundred baptized members. The justly famous Southern Cross School and the Theological Seminary at Porto Alegre have been established. A leading place has been taken in work among the Japanese immigrants. A good beginning has been made in self-support. Some of the larger congregations now receive little if any help. A vigorous diocesan branch of the Woman's Auxiliary has been organized while *Ligua de Cruz* enrolls laymen for work similar to that of our Brotherhood of St. Andrew. These are more than statistics. They are facts that have to do with human life, and they are facts that spell at once adventure, investment, accomplishment for God and His children.

"Duties are ours; results are God's." That was Bishop Kinsolving's platform. He never shirked the duties. God has given the results.

In Brazil With Bishop Kinsolving

By the Rev. James W. Morris, D.D.

Retired Missionary, Southern Brazil

NO TWO MEN lived together during those first strange years of our Brazilian enterprise in such close and trusting intimacy, in such mutual dependence and hopefulness, as did Lucien Kinsolving and myself. I am astonished when I think of what may be called the spiritual recklessness of that enterprise. That a committee of conservative and experienced men should have lent themselves to such an apparently rash endeavor, is quite extraordinary. To entrust the founding of a Mission of our great Church to two unsophisticated young men, just out of the seminary, surely was an amazing adventure. The dismay of the English parson's wife at

Pernambuco, where on our way out we stopped for a few hours, as she held up her hands and gasped, "Going to found the Church in southern Brazil!" was not unnatural. Her face plainly said, "Two misguided young enthusiasts!" We often laughed about it, for we were very sure that our going was of God.

Had we not been separated to the work by our truly great seminary professors? Had we not had laid on our heads the hands of one of the greatest and wisest bishops the Church ever had, Francis McN. Whittle? Did we not take with us as we embarked at Newport News the benediction of three men, then rectors of churches in Norfolk, but now bishops,

IN BRAZIL WITH BISHOP KINSOLVING

Tucker of southern Virginia, (died January 17, 1930), Lloyd of New York, and Gravatt of West Virginia? And did we not keep close to our hearts Arthur Lloyd's parting word, "You can do it, boys, if God is sending you."

Heartened by the fraternal greetings of the brethren of other communions, we settled down to work at a pitiful little village in the interior. There we labored under the direction of the young Presbyterian pastor to get hold of the language. Our teacher was a full-blooded Indian, but a scholar and a brilliant preacher. Our days were broken only by a long afternoon walk over the poor worn-out hills; at which time alone we permitted ourselves to speak English. Scarcely any subject in heaven or on earth, nor any past experiences of joy or pain were omitted in those great talks. Once we met a drove of pack-mules each with two barrels of flour slung across the back, each barrel bearing the label "Gallego Mills, Richmond, Virginia." Something caught in our throats. At night people came in and talked volumes that we strained to divine. No occupation is so head-splitting as that.

We learned more than the language. That little group of Christians showed what the Gospel could do.

After six months we took our way south to Rio Grande, settling in the capital city, Porto Alegre. In our hired house, we lived with our married catechist and opened a little day school. Almost immediately Americo Cabral, now Archdeacon, joined us and offered himself to the work. And on Trinity Sunday, 1890, we began to preach in our hired hall. In all these steps we went hand in hand. The simple and natural fellowship in prayer of those first days kept us together and made things come straight.

People began to unite with us in the services, and we had soon a little group that held fellowship in the Lord at the Holy Communion. Our Presbyterian brethren in Sao Paulo handed over to us their small mission in the city of Rio

Grande, and thither we sent one of our catechists. And with the coming of William Cabell Brown and John G. Meem, larger plans were inaugurated, and the three Lake cities were occupied.

The peculiarly close companionship of Kinsolving and myself came to an end with his return home to bring out his charming wife. Their settlement in Rio Grande put us in different spheres of work. But neither that separation in the field, nor my own subsequent enforced return home, could ever weaken the bonds of love and devotion that the years of our sole dependence one upon another, had welded.

The bright and active young church in Brazil will ever bear the stamp of the brave, ever youthful spirit of its first chief pastor. It will always retain, let us hope, his glad and kindly contact with needy souls. His sons in the Faith cherish the memory of his large-hearted interest in all that concerned the welfare of Brazil, the country that he loved to call a *patria brasileira*, and spoke of as the land of his adoption. He loved the people, their customs and their kindly and hospitable ways; he loved the wide plains of Rio Grande; he was never happier than when mounted upon one of the wiry steeds of the plains, and attended by a cavalcade of Churchmen, he made whirlwind visits to distant outposts, confirming candidates, having Archdeacon Cabral, or some other attending presbyter, to baptize the children, and preaching in his own charming and earnest way the Gospel in its simplicity. He had several great sermons—discourses that he had written out carefully and caused to be corrected by some good Portuguese scholar. These he committed to memory and delivered with great effect.

Thousands in Rio Grande and central Brazil are sorrowing that this splendid man, who gave of his rare gifts so freely to them, has finished his earthly career and will be seen no more among them. But truly I believe that he being dead yet speaketh to the warm hearts of his Brazilian sons and daughters.

SANCTUARY

A Call to Prayer

A CALL TO PRAYER from the Jerusalem meeting of the International Missionary Council has more than ordinary interest for members of the Anglican Communion throughout the world. In the autumn of 1925, gatherings were held in the Jerusalem Chamber of Westminster Abbey to pray for the overseas work of the Church of England. From this group came the Jerusalem Chamber Fellowship of Prayer, which formulated eight objectives of prayer. These objectives were widely used and by August 1927, eighty-five thousand persons in all parts of the world had pledged themselves to set apart some time daily for intercession for these objectives. The Committee of the International Missionary Council meeting at Rättvik, Sweden, in 1926 used these same objectives in the leaflet entitled *Prayer for Spiritual Revival*. And when the Jerusalem Conference wished to send out from the Mount of Olives a Call to Prayer that would reach the ear of the world, it took the words, framed in the Jerusalem Chamber, already familiar to thousands, and commended them to the Churches represented there as embodying those needs upon the meeting of which the coming of the Kingdom waits.

For a Missionary Spirit. That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.

For a Spirit of Prayer. That Christian people may learn to pray as Christ prayed and taught His disciples to pray; and that an ever-increasing number of interceders may be raised up until the whole Church is awakened to prayer.

For a Spirit of Sacrifice. That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she sees it.

For a Spirit of Unity. That the whole Church of Christ may desire and experience a new unity in Christ.

For the Gift of Interpretation. That the Church may learn to preach the eternal Gospel by word and life in terms that the men and women of this age will understand.

For Courageous Witness in Moral Questions. That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

For a Spirit of Service. That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.

For the Completion of Our Own Conversion. For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

Oklahoma—Our Last Frontier

Oklahoma, abundantly wealthy and energetic, can be used for the spiritual welfare of man or to his detriment. Which shall it be?

By the Rev. Hiram Rockwell Bennett

Rector, Christ Church, Williamsport, Pennsylvania

Part Three

OKLAHOMA LIES MIDWAY between southern California and southern Florida, the two best advertised sections of the United States. And Oklahoma itself is by no means backward in making known its beauties and attractions. There is indeed much to tell about the Oklahoma of today, and I shall here set down what I myself have seen and heard.

Today Oklahoma, with a population of upwards of two and a half million is growing at the rate of several thousand inhabitants a month, while the capital, Oklahoma City, alone, is increasing by about two thousand monthly. Cotton fields are fast giving way to building lots, and the capitol building, erected not so long ago in the midst of a kind of ranch, is now the center of a well-built section of the city.

I made my progress of Oklahoma, starting from the capitol. Governor Holloway, but a few months in office, welcomed me with enthusiasm and placed the state at my disposal. It was a typical western welcome, and it seemed as though the Governor had communicated his cordiality to everyone I met.

The State capitol, as yet incomplete, since it lacks the conventional dome, follows the general lines of similar buildings in the United States. It is situated at the head of what will be an imposing mall; and one can imagine that the general aspect is somewhat like that of the capitol at Washington during the Civil War, before the dome was added.

Just off the rotunda of the capitol is an interesting collection of Indian relics, with

many items bearing on the pioneer days of not so long ago. The Indian relics are less of ethnological import than of historical, for it must be remembered that the permanent settling of the Indians in Oklahoma was not many years in advance of the coming of the whites. A valuable library of Oklahomiana which compares favorably with similar collections in other parts of the country, is being assembled under the direction of the State Historical Association.

My first sight of Oklahoma as it is, however, came the first afternoon when we hurried to a southern section of Oklahoma City to view an oil well that had just "come in", a gusher. It was spouting oil many feet above the top of the steel derrick, and spectators were warned to keep away, and to refrain from smoking. Everyone heeded the warning, for no one wanted any of the daily five thousand barrels of oil to fall on even flimsy summer clothing.

It was an imposing sight. One wondered what was done with all of the oil which sizzled up from the bowels of the earth with so tremendous a force. I was told that it was necessary for this pressure to be removed from the reservoir of oil and gas, tapped as it had been by the well, that the escaping oil was saved anyway, and that there was nothing for me to do but keep to the lee side. I did, and I began to estimate the daily worth of that well at \$2.50 a barrel and to wish that I had a few acres of oil land under lease.

Oil, while it may not be the chief thing

THE SPIRIT OF MISSIONS

GOVERNOR HOLLOWAY of Oklahoma says: "It is with pleasure that I learn of this survey which is being made of the Episcopal Church in Oklahoma. The whole State has the utmost respect and confidence in Bishop Casady. We are fully mindful of the splendid contribution which the Episcopal Church has made to the progress of Oklahoma, and I am fully assured that this great body will have a large and vital part in the continuous spiritual and moral development of the State. I am glad to place the facilities of our Department of Education, or any other department, at the disposal of Bishop Casady."

Oklahoma has to give to a waiting world, at least has been the one commodity which has attracted much of the population of the State. When oil was discovered (after visiting Oklahoma one is tempted to use the capital O), entire communities left the East, particularly Pennsylvania, and brought their experience to bear in the drilling of the wells and the marketing of the oil and gas. The State, being organized about the same time, adopted legislation which has served to put Oklahoma on a more intelligent basis than any other of our oil-producing commonwealths. In California, for example, oil wells are sunk almost on top of each other, and so close together that one wonders if a visitor to the maze could ever extricate himself. In Oklahoma no oil well is permitted to be drilled nearer than about six hundred feet to any other well. More than that, a certain percentage of the State's oil royalties are allotted to good roads and also to the educational institutions at Stillwater and Norman. At the University of Oklahoma, Norman, is maintained, perhaps, the best school of petroleum engineering in the United States.

There is a technique about oil drilling

and producing. The first advance was made when steel derricks were substituted for the old wooden ones. Then the costly and precarious method of drilling was revised, although even at the present time, with the present way of handling tools, it is possible to drill but five thousand feet (about one mile). I was told that experts are at work making an entirely new way of drilling, and that eventually, it will be possible to sink wells to a depth of two miles.

There are many oil fields in Oklahoma. One suddenly comes upon a flock of derricks, with pumps working uncannily in the open fields, and with no human beings in sight. It is the custom to hitch several wells to a central station and to work the pumps by means of long steel cables attached to a common engine many hundred feet distant. The wells are pumped for a certain number of hours and then allowed to rest in order that the reservoirs down in the earth may be refilled. Each day the product is removed from the oil field by means of tank cars, which come quite as the cream wagon comes to a rural creamery in the East, or the oil is pumped through pipe lines to such distant cities as Gary, Indiana. The cost of drilling an oil well which takes on an average of six weeks, averages from seventy-five thousand to one hundred thousand dollars, depending on the luck the drillers have with the tools which are sometimes lost in the depths of the earth.

Oil has made many fortunes, but contrary to general opinion most of them are in the East. It will be difficult to get any more land for oil leases, as the capitalists of the country have already anticipated the expansion of the industry, and the future fields are leased.

Lo, the Indian, at least in the Cherokee and Osage lands, is no longer poor. One of the tribes has at least forty million dollars in its tribal fund, from which every Indian in the tribe receives a respectable income. He does not spend the money foolishly, at least not very foolishly, for a kind Government at Washington limits his expenditures to a reason-

OKLAHOMA—OUR LAST FRONTIER

able and modest amount for motor cars, house furnishings and the like.

The Cheyennes and the Arapahoes and the Pawnees are not quite so fortunate as there is but little oil on their tribal lands. They receive their usual allotment from the Government. They make good farmers, and are learning frugality and industry. At Pawnee, I called on Chief Matlack, a lay reader in the parish church there, and found his pleasant home boasting a piano, gas, and other comforts and conveniences.

Every year, in the early autumn, there is a grand pow wow of the Cheyennes and the Arapahoes at Fort Reno, not far from Oklahoma City. I had imagined that a pow wow savored of something mysterious or savage, but I found that it was only the aborigine's way of having a large family reunion. Some three thousand Indians had driven in their cars or buggies from all parts of the State to Fort Reno. They accepted the hospitality of the Government and camped on an immense plain outside the military compound. The tents or tepees were pitched in a circle, and the Indians settled down to the chief business of the occasion, visiting. It reminded one of an eastern county fair, with the midway and the exhibits left out. At night, council fires are built in the inner circle, and the braves sit around the flames and determine the destinies of the tribes for another year.

The relations of the Indians and the whites are most cordial. Many have intermarried, and the children of these unions display markedly the dominant characteristics of the parents. Many Indians served with the Oklahoma regiments during the World War. There are also many of them in the State's higher institutions of learning; many are high officials and members of the legislature.

In a multitude of ways, therefore, Oklahoma has justified the Government's thought about providing a place for the Indians but not in the way that was planned. It is quite evident that the Indian is eager to develop, and does develop, when he takes his place of respon-

sibility alongside his white brother. The policy of isolation did not function as well as it was planned, but the policy of giving the Indian an equal chance to work and study and grow and serve as a man, and not merely as a Government ward, is justifying itself more and more.

The inhabitants of Oklahoma have come from every state in the Union. Some of the farmers who had come from contiguous commonwealths were fortunate to have lands on which oil was discovered. I was privileged to meet a typical oil millionaire, Mrs. Anna A. Clubb. At least she is typical in being a plain farmer from Missouri, who, with her husband awoke one day some years ago, and found that the acres which had given them a precarious living ever since they had come to Oklahoma, had suddenly made them wealthy.

Then both Mr. and Mrs. Clubb decided that they would do the things which they had always wanted to do. Mr. Clubb used his share to build a modern hotel in their little country town, while Mrs. Clubb who had always liked pictures, went in for the collection of paintings.



© Watton Studio

THE HON. W. J. HOLLOWAY
Present Governor of Oklahoma

THE SPIRIT OF MISSIONS

Today she is one of the leading private collectors in the United States and her assemblage of paintings embraces Sir Joshua Reynolds' *Infant Samuel*, and many other of the finest examples of the work of Corot, Bougereau, Turner and others. Recently she presented Murillo's *Immaculate Conception* to a little Methodist Church in Kaw City. This collection of paintings is kept in a pleasant cottage in a prairie town of Oklahoma. Its assemblage has been the joy of a fine woman, who, from the wash tub and the church, has with her fortune achieved real culture for herself and made it possible for others to enjoy her wealth. This is one of the paradoxes of Oklahoma.

We saw much of the country as we motored over the fine concrete roads, between fields of cotton and of wheat. Oklahoma, by the way, is the only state in which cotton and wheat grow side by side. For the most the country is flat, although the foothills of the Ozarks are in the east, and there are quite respectable mountains in the west.

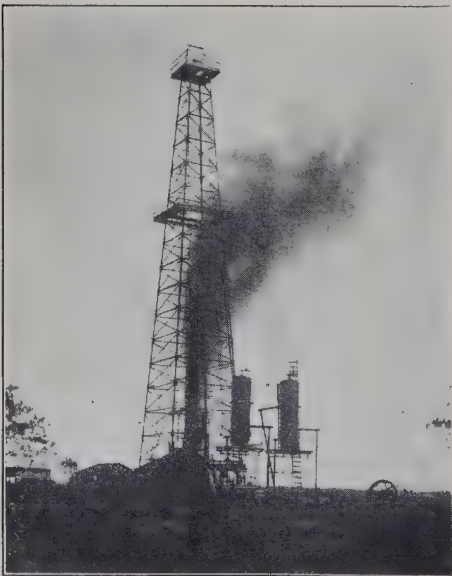
There are no country crossroads towns, with a store or two and a church, as we

know them in the East. There are many, many towns with a population of two or three thousand, which are the centers of the State's rural life. This is no hardship for the farmer, as everyone has an automobile and the roads are generally good, and he shares the enthusiasm of his eastern brother for the mail-order house. And then the Oklahoma farmer has the advantage of natural gas in his home, and many farmsteads have electric light and power.

Of all states, Oklahoma is most enthusiastic for culture. It is to her credit that as early as 1892, the territorial authorities encouraged the founding of a university at Norman, where the tuition was to be free, and "where any young man or woman who has finished the course in a good country school may enter the university, and find educational work and a welcome."

From that date of nearly forty years ago, when the University of Oklahoma was not much more than a glorified high school, it has grown to be one of the most influential colleges in America, with a register of students numbering nearly five thousand. During all these years its policy expressed in the words printed in some of the early catalogs, "The doors of the University are open to any young man and woman of sufficient age who will work," has continued unchanged. As has been said, its department of petroleum engineering is preëminent while its pharmaceutical department is notable. At the present time, a university press is being established, and its publications are planned to rank with those issued from such eastern presses as Yale and Princeton, and Harvard and Columbia.

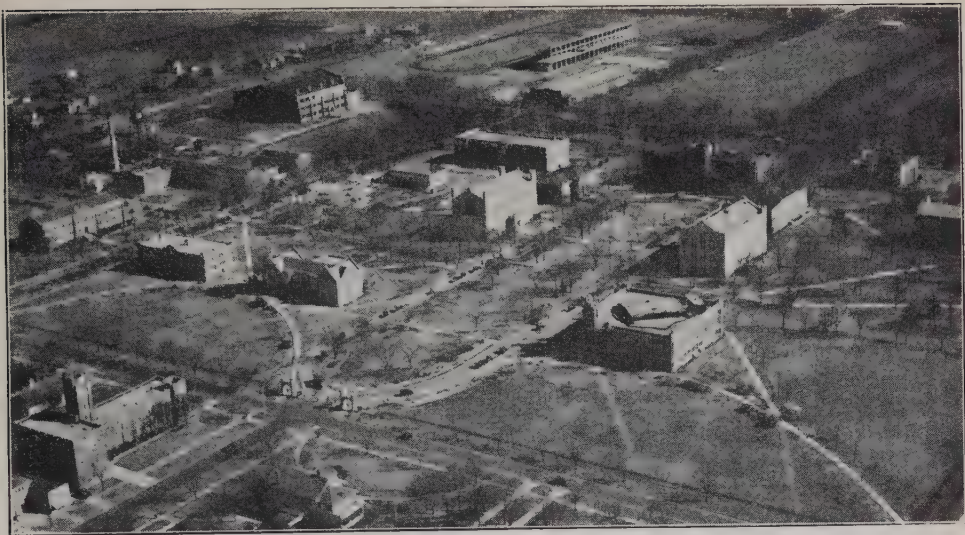
The two chief cities of Oklahoma are, of course, Oklahoma City, the capital, and Tulsa. The latter is the center of oil financing and the former the center of a varied industrial life. As would be natural, they are rivals. Tulsa is more of the eastern metropolitan type: Oklahoma City is more western. Tulsa goes in for more of the bizarre, as witness the Southern Methodist "Art Moderne"



AN OIL GUSHER

The discovery of oil in Oklahoma changed the whole course of her development and has created a unique challenge to the Church

OKLAHOMA—OUR LAST FRONTIER



AIRPLANE VIEW OF THE UNIVERSITY OF OKLAHOMA, NORMAN

King Hall, a residence for Church students at the University, is but two blocks away on one of the best sites on the campus. (See January SPIRIT OF MISSIONS, pages 28-29)

Church, a reminder of the best in continental opera house construction. Oklahoma City is busy developing a center around the state capitol; it has no time for architectural experiments.

The rest of the State sits by and watches the friendly rivalry between the two cities. Everybody works. There is not much deep poverty. There is much to do, and the last sight I saw of the State was a gathering, representing all of the school children of the rural districts, which met at the state fair grounds in Oklahoma City. These boys and girls came mostly from the farms, and they have been learning to become useful and productive citizens. The boys can farm well and the girls can cook. They are producers. That is Oklahoma in miniature.

It has produced much in material resources, but it is producing more in fine men and women. As the president of the Oklahoma City Chamber of Commerce has said, "Oklahoma is a modern *El Dorado*, but not an *El Dorado* to be uncovered by the sword. No *El Dorado* of fiction ever held greater riches. The

touch of Midas never turned into gold as much as the touch of the drillers in Oklahoma. No golden fleece that Jason could conjure ever covered so much as the golden fleece that annually covers our fertile plains. No mines of Ophir ever held precious stones to equal the mines of Miami. The forest of Lebanon never equalled our forests, and the riches of Croesus did not half equal the wealth of Tulsa. The granaries of Egypt would not hold one year's product of our land, much less seven. The luxuries of Carthage never approached the luxuries of Oklahoma City, and the science of the Phoenicians would not start a student in our junior high. The *El Dorado* of legend was in Oklahoma, but safely concealed from predatory pioneers, that this generation might enjoy the stored wealth which an enlightened generation can turn to the Infinite Glory of God, or the infinite depravity of man."

And what is the Church doing about it?

This is the third in a series of articles on the Church in Oklahoma. The fourth and last will appear in an early issue.



AT THE OPENING OF BISHOP RESTARICK'S HOUSE, ST. MARY'S MISSION, HONOLULU

The adults standing in the first row are, left to right, Miss Van Deerlin, Mrs. and Bishop Restarick, Miss Sarah Chung, Canon James F. Kieb, and the Rev. J. Lamb Doty

Bishop Restarick House Opened

Social Service activities of St. Mary's Mission, Honolulu, only Christian work in its neighborhood, are strengthened by new dispensary

By Frances Hamlin Day

Acting Treasurer, Honolulu Branch, Woman's Auxiliary

BISHOP RESTARICK HOUSE, the new dispensary building of St. Mary's Mission, Moiliili, Honolulu, was formally dedicated on Sunday, September first, by the Right Rev. Henry Bond Restarick, retired Bishop of the Islands. It was peculiarly fitting that Bishop Burleson, in charge of the Missionary District of Honolulu, should have asked him to officiate. Not only was St. Mary's Mission one of his earliest ventures as the first American bishop of Honolulu, but he had himself raised the necessary funds for this building which at the request of friends was named in his honor.

It was twenty-seven years ago (December, 1902), that the late Rev. Kong Yin Tet and the members of St. Peter's Chinese Church, having become interested in their compatriots in other parts of Honolulu, selected Moiliili as a neighborhood with a large Chinese popula-

tion in need of the Church's ministrations. Accordingly, they began to hold regular Sunday evening services and to conduct Sunday and night schools. From these small beginnings, St. Mary's Mission has steadily grown and with each passing year has adapted itself to changing community conditions.

In 1904, the need for a resident worker was filled by the coming of Louise F. Folsom. Then more room was needed and a large house was rented from a Chinese in which the room formerly devoted to his household gods was transformed into a Christian chapel. About this time also, a day school was started for Chinese girls whose parents did not want them to go to the public school with boys.

The year 1908 was a turning point in the life of the mission when Miss Hilda Van Deerlin, a graduate of the New York

Training School for Deaconesses took charge and associated with her Miss Sarah Chung, also a graduate of that school. Together with Miss Margaret Van Deerlin who joined them a little later, they have carried on the mission through more than two decades. The time soon came when permanent equipment was needed. This demand was met in 1910 by the purchase of a desirable site, and on Whit-sunday, two years later, the first permanent building was dedicated. It provided a chapel, a dispensary and living quarters for the workers, as well as two school rooms in which one hundred children were carried to the sixth grade. When an adequate public school was begun in this neighborhood, the grade work was discontinued; only the kindergarten for which the public schools made no provision being retained.

The necessity being seen, a few orphan children were taken into the workers' quarters. Then a separate building for the kindergarten was erected. Three years ago, two large wings were added to the main building which were named in honor of Louise F. Folsom and May L. Restarick, both of whom had done much for the mission. In 1927, a complete modern laundry was built and now, with the Bishop Restarick House, the mission has five separate buildings on its compound.

In addition to the workers already named, there is a graduate nurse, supported by the citizens of Honolulu. She is in daily attendance at the dispensary and clinic treating a large number of minor ailments and examining children's teeth, as well as doing district visiting. Local doctors also give their services to the baby and prenatal clinics. A large part of St. Mary's work, however, would be impossible were it not for the support it receives from the Community Chest.

From serving Chinese exclusively, the mission has grown with the changing community, and now includes Japanese, Hawaiians, Chinese and many other races in its ministrations. It is the only Christian work in the neighborhood and although it has daily services and is regularly visited by some of the clergy, the time has come for it to have a resident priest if the young people are to have proper pastoral care.

At present there are forty children, mainly Hawaiian, in the home, seventy in the kindergarten, and 150 in the Sunday school. A large number of baptisms occur each year, for non-Christian parents are willing that their children should have Christian training. This makes St. Mary's a very important work in these Islands where there are 130,000 Japanese, whose children born here are American citizens.

Two Mexican Laymen Escort Bishop Creighton

WRITING OF A VISIT to the town of San Bartolo, Bishop Creighton speaks of the kindness of two of the laymen of that region who met the party at the railroad station at Sayula for a long ride to the mission.

"I am particularly proud of these two devoted men, Romulo Guerrero and Abel Cruz," says Bishop Creighton, "and the help they are giving to the Rev. Samuel Salinas. Recently they rode fifty-eight miles to join us on another visitation.

"Two years ago I confirmed Abel Cruz at Pachuca. He was then a diffident bashful youth who presented himself in a suit of blue overalls. Today he is the

duly appointed acting Mayor of Chapantongo, including in it five large Indian villages. During troublous times, a year and a half ago, our Juan Benitez was Mayor. Mr. Salinas may well be proud of his men and I rejoice when such confidence is shown in our members.

"An hour's ride brought us to San Bartolo. Our little church, an oratory, two hundred years old, was freshly white-washed and spick and span. A new stone wall had been built around the church yard and the ground leveled. Altogether our property was in excellent condition and evinced the care which the people are giving it."



Jottings from Near and Far



OUR COVER this month is a striking photograph by Underwood and Underwood of our new Presiding Bishop, the Right Rev. Charles Palmerston Anderson, D.D., and his Assessor, the Right Rev. Hugh Latimer Burleson, D.D., taken in Washington soon after the recent special meeting of the House of Bishops. (See SPIRIT OF MISSIONS for December, 1929.)



WHO, What and When, not to mention How, Why and Where. Under this title we begin this month a new feature which we hope will be of value to groups using THE SPIRIT OF MISSIONS educationally. Each month there will be presented a series of questions based on the contents of that issue. Church school classes, chapters of the Brotherhood of St. Andrew, branches of the Girls' Friendly Society and of the Woman's Auxiliary, and others will find these questions helpful in using THE SPIRIT OF MISSIONS to present the current missionary situation and the general work of the Church to their members. Who, What and When, not to mention How, Why and Where, will be found on page 143. Look for it each month in the advertising pages of the magazine.



THE PRESIDING BISHOP has taken order for the consecration of the Rev. S. Harrington Littell, D.D., of Hankow, China, as Bishop of the Missionary District of Honolulu, on February 27 in St. Andrew's Cathedral, Honolulu. The Assessor to the Presiding Bishop, the Right Rev. Hugh Latimer Burleson, D.D., who since the death of Bishop LaMothe in October, 1928, has been bishop-in-charge of Honolulu, will be the consecrator. The

co-consecrators will be the Right Rev. John McKim, D.D., Bishop of North Tokyo, and the Right Rev. Henry Bond Restarick, D.D., retired Bishop of Honolulu. Bishop Burleson has promised to write an account of this event for THE SPIRIT OF MISSIONS, which we expect to publish in the April issue.



READERS OF *A Tour of Swedish Parishes* by the Rev. Thomas Burgess, D.D. (See September and October, 1929, SPIRIT OF MISSIONS, pages 557-62 and 657-62), will be interested to know that early in December, the Rev. William Tullberg, rector of St. Ansgarius' Church, Chicago, turned the first sod in the ground-breaking ceremonies for the first unit of a new church plant. The new building will be a parish house and has been designated as a memorial to Jenny Lind, the famous Swedish singer, who took an active interest in the parish when it was first started, eighty years ago, and donated fifteen hundred dollars to the building fund of the first church. She also gave the parish its famous Jenny Lind chalice and paten.



RECENTLY Miss Mabel Holkins Chase completed twenty-five years of service in the New York Protestant Episcopal City Mission Society. Closely associated with the successive superintendents of the Society, the Rev. Robert B. Kimber, the Rev. Charles P. Tinker, D.D., and the Rev. L. Ernest Sunderland, D.D., she has had a notable part in developing the Society's work through such means as the Mission News of which she was for twelve years editor, and the children's Advent Offering which she was instrumental in initiating.

The National Council

The National Council meets regularly four times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, the Woman's Auxiliary, the American Church Institute for Negroes, and Cooperating Agencies. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary, Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

Department of Missions and Church Extension

JOHN W. WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

A PRESBYTERIAN LAYMAN who died recently, leaving an estate of approximately ten million dollars, bequeathed \$3,250,000 to the home and foreign missionary work of the Presbyterian Church.



IN Memory of Little Helen. That is the message attached to a gift of ten dollars for St. Luke's Hospital, Tokyo. How the heart that suggested that gift must have found its way from the depths of sorrow to the heights of faith, hope and love. How well it expresses the desire and the will of many of our people to share in the rebuilding of St. Luke's. In its maternity and its children's wards the new St. Luke's will seek to minister, with a tenderness learned from our Lord, to thousands of Japan's little ones.



THE REV. E. H. FORSTER of Yangchow writes that he recently had a pleasant experience through an invitation to speak to the English Club of the Yangchow Middle School on the subject of "Obedience."

"The principal was away in Nanking, but his representative received me very politely. When he escorted me into the school auditorium all the students (at least 200 in number) applauded, and then made the usual bow. After I finished speaking they again applauded and bowed, asked me for a copy of my speech, and invited me to address them again

next month. I thought this was unusual courtesy from government school students who have been shouting 'down with everything' for the last three years. I am interested to see what the developments will be."

Mr. Forster reports conditions in the city to be normal on the surface, although the number of armed robberies and kidnappings is daily increasing.

"The people have been greatly upset lately by rumors which are going around the city to the effect that certain people have come from Nanking to catch 800 souls to fill up one of the dragon holes in Sun Yat Sen's incompleated mausoleum in Nanking. Four hundred male and 400 female souls are required. These 'soul-snatchers' simply lay hands on a person, say a few words to him; whereupon he falls down in a faint and dies without coming to. Quite a number of persons are reported to have died thus, and the streets are not quite so full of people as usual, because the people are afraid of having their souls snatched away."



THE REV. B. L. ANCELL, D.D., of Yangchow recently received a gift of \$250 from a former pupil of Mahan School, who was helped in securing his education. Since his graduation he has prospered financially and has given a total of two thousand dollars towards our Church schools in Yangchow.



WRITING OF SOME of his recent experiences Bishop Creighton records that on the evening of December 5, he and Mrs. Creighton went to one of the Mexico City railroad stations to bid

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goodbye to Ambassador Dwight W. Morrow and his family. "We shall sorely miss them," the Bishop says, "and wish them Godspeed. The Ambassador came to Mexico with faith in his heart and affection for the Mexican people. Whatever service lies before him either in London or in the future beyond, will receive the devoted attention of one of the ablest men I have ever met. I have valued his friendship and admired his services as Ambassador. May God bless him and his family."



POSSIBLY EVERY Churchman does not yet understand that this Church had the honor of sending the pioneer missionaries into Japan in 1859, shortly after the reopening of the country to foreign intercourse. One of the two pioneers was the Rev. Channing Moore Williams, who reached Japan early in 1859. Seven years later he was consecrated the first bishop of the Anglican Communion in Japan. In 1889 he resigned his see, but continued to work as missionary. A man of singular piety and devotion, his life made a deep impression upon the Japanese among whom he ministered so faithfully until his death in 1910. Hundreds of Japanese still speak affectionately of Bishop Williams and his influence on their lives. The late Count Okuma, often spoken of as the Gladstone of Japan, told me in 1918, that he remembered with gratitude what Bishop Williams had done for him as a school boy. Although Count Okuma never made a profession of Christian faith, many of his ideals were founded upon, and his principles rooted in the Christian teaching he received from Bishop Williams.

Bishop McKim writes that before the time comes for him to retire from Japan he would like to place a tablet to the memory of Bishop Williams in the nave of Trinity Church, Tokyo. Many members of the Church in Japan, and all of the members of our Mission, will want to share in providing the five hundred dollars that Bishop McKim estimates the

tablet will cost. In order that any of those in the Church at home whose representative Bishop Williams was, may not be deprived of the privilege of sharing in the memorial, Bishop McKim has asked me to say that he will gladly receive and apply to this purpose any gifts from friends of Japan in the United States.



MANY AMERICAN friends of Deaconess Susan T. Knapp will be glad to know that it has been possible for her to return to Japan to continue her volunteer work in leading classes and discussion groups in Bible study and Christian living, among Japanese students and members of the American community. Our bishops in Japan knowing Deaconess Knapp's past accomplishments along these lines, rejoice that her health permitted its continuance, and gave her every encouragement to return. I have had the privilege of being in Deaconess Knapp's little home at Ikebukuro on a number of occasions, and I know what a warm place it has had in the hearts of, and what a splendid influence it has had in the lives of those to whom she extends such gracious hospitality.



YOU OUGHT NOT miss reading *Leaves from the Note Book of a Missionary Doctor*. Our Dr. Claude M. Lee, of St. Andrew's Hospital, Wusih, tells, in modest and interesting fashion, how he began his work in that great Chinese city nearly twenty-five years ago, and some of the things that have happened to him as he has endeavored to relieve some of China's needless pain and create, even in an unpromising environment, what might be described as a medical conscience. Many of the incidents he tells are thrilling and would make excellent ammunition for missionary addresses. You can read the whole pamphlet in an hour, but you will want to reread it a number of times. Twenty-five cents sent to our Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y., will secure a copy. Again I say: Don't miss it!

THE NATIONAL COUNCIL

Foreign-Born Americans Division

THE REV. THOMAS BURGESS, D. D., *Secretary*

SEMINARY PROFESSORS' CONFERENCE

A UNIQUE CONFERENCE for theological school professors of ecclesiastical history and pastoral theology was held at the College of Preachers, Washington, D. C., December 27-30, under the auspices of the Foreign-Born Americans Division.

The object of the conference as stated by Bishop Murray in his invitation sent out last spring was: "That the faculties of the seminaries may be able better to prepare students to meet the increasing opportunities to serve the foreign-born in their parishes."

The representatives of the seminary faculties present were as follows: Professors J. C. Ayer (Philadelphia); C. S. Ball (Bexley); Thomas S. Cline (Berkeley); Frank Gavin (General); N. B. Nash (Cambridge); P. V. Norwood (Western); W. C. Seitz (Bexley); W. F. Whitman (Nashotah).

Bishop Rhinelander opened the conference. Dr. Lau, assistant secretary of the Foreign-Born Americans Division, presided. Drs. Emhardt and Burgess were present. The subjects, each of which had an hour of lecture and an hour of discussion, and the faculty, were as follows:

The Scandinavians—The Rev. J. G. Hammarsköld, Dean of the Church's Scandinavian work.

Pastoral Care in Greece—The Rev. Pantaleimon Papgeorgiou.

The Greek Church in America—The Rev. Leontios Leontious. These two, a priest and a deacon sent over by the Orthodox Churches of Greece and Cyprus, are taking post-graduate work at our Philadelphia School and General Seminary.

Russian Christianity—Colonel Peter Zuboff, Executive Secretary of the Russian Church Protection Fund, which in the Russian Church in America resembles our Field Department. Since the war he

has been largely responsible for the organization of the two flourishing autonomous Orthodox Churches of Estonia and Latvia.

The Minor Apostolic Churches of the East and our Work in Jerusalem—The Rev. C. T. Bridgeman, the Church's Educational Chaplain in Jerusalem and Honorary Canon, St. George's Cathedral, Jerusalem.

Italians in America—The Rev. Sisto J. Noce, General Missionary, Diocese of Erie.

The Christian Approach to the Jew—The Rev. Henry Einspruch, Head of the Hebrew Lutheran Mission, Baltimore.

On Sunday morning the conference attended the Divine Liturgy in the Russian Church.

The following resolution was adopted by the seminary professors meeting by themselves:

Representatives of the faculties of seven of the theological seminaries of the Church who have been in attendance at a conference under the auspices of the Foreign-Born Americans Division at the College of Preachers in Washington desire to record their conviction that care should be taken that candidates for Holy Orders should develop a sense of the responsibility of this Church, toward the religious well-being of the foreign-born Americans and their children, and that they acquire an intelligent knowledge of the customs and traditions of the various racial and religious groups in America, and be trained in the best methods of fostering their religious life. We feel that emphasis should be laid upon the need of overcoming any prejudices on the part of our Church people that may hinder our service to those of other races and religions and of promoting a real interest in them.

To this end we recommend that through the seminary courses in Church history there be presented the historical antecedents of these religious groups and that instruction in pastoral theology include a study of methods of work among the foreign-born.

We feel that the seminaries should avail themselves of the skillful aid of the Foreign-Born Americans Division of the Department of

Missions in the accomplishment of this purpose.

We desire to take this opportunity to express our commendation of this Division for its thorough knowledge of the problems presented by work among the foreign-born and its wise leadership in this field. We desire also to express our appreciation of the contribution made by the College of Preachers to the success of this conference.

Arrivals and Sailings of Missionaries

CHINA—ANKING

Miss Lila Stroman, returning after furlough, sailed from San Francisco, January 17.

CHINA—SHANGHAI

Miss Grace W. Brady and Miss Catherine C. Barnaby, returning after furlough, with Miss Evelyn M. Ashcroft, a new appointee, sailed from San Francisco, January 17.

JAPAN—KYOTO

The Rev. J. J. Chapman, returning after furlough via Europe, sailed from New York, December 7. He was accompanied by Mrs. Chapman and their two youngest children.

The Rev. Kiyoo Hamada sailed from San Francisco for the field, January 15.

JAPAN—NORTH TOKYO

The Right Rev. John McKim, D.D., sailed from Yokohama for Honolulu, December 24, and arrived there January 1.

Miss Louisa H. Boyd, returning after furlough via the Panama Canal, sailed from New York, December 28, and from San Francisco, January 13.

The Rev. and Mrs. R. W. Andrews, coming home on furlough, sailed from Yokohama, December 6, and arrived in New York, December 24.

JAPAN—TOHOKU

The Rev. F. W. Madeley, returning after furlough via the United States, sailed from England, November 7, and from Vancouver, January 11.

LIBERIA

The Right Rev. Robert E. Campbell, D.D., returning to the field, sailed from New York, December 28, and from Liverpool, January 15.

PHILIPPINE ISLANDS

Miss Florence Clarkson returning to the field after reappointment, and Miss Pamela McD. Wragg, a new appointee, sailed from San Francisco, January 3.

The Rev. Arthur H. Richardson arrived home, December 24.

Miss Ina B. Jacobs, a new appointee, arrived in Manila, December 17.

MEXICO

The Right Rev. Frank W. Creighton, D.D., arrived in New York, January 6.

Religious Education

THE REV. JOHN W. SUTER, JR.,
Executive Secretary

OUR WORLD AT WORK

AT THE INTERNATIONAL Missionary Conference held in Jerusalem at Eastertide, 1928, one of the chief topics of discussion was the Christian Mission in relation to industrial problems. At that conference it was said that "it is not the business of the Church to tell in detail how to conduct industry, but to create a public opinion insistent upon human values which the industrial world must heed." For this reason, "Christian Churches, in all parts of the world, must seek to obtain a fuller knowledge of the social and economic problems which confront them, in order that, under the guidance of their Master, they may be less unworthy instruments in the advancement of His Kingdom."

As members of the Church and supporters of her missionary work, the boys and girls of the Church have a right to know some of the problems which it is facing in its various fields of endeavor and to share in meeting these problems in ways which are possible to them. To enable boys and girls thus to know and share, source-material on each field is needed. To meet this need the Department of Religious Education has prepared a Supplementary Folder to *Our World at Work* (price 25 cents). This folder provides source-material on the Church's Mission as it is concerned with people at work in the Philippines, Japan, China, Africa, Porto Rico, and the United States. The information on each country is in a separate leaflet and is arranged under three topics:

- a. How the Country Helps Us Live
- b. How the People of the Country Live and Work
- c. How the Church Can Help.

A bibliography at the end of the material on each field suggests books for further study.

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The leaflets may be used separately, or together in connection with various enterprises. Much will depend upon the purpose of the enterprise on which the group is working, and whether the study of more than one country is involved. The enterprise and its purpose might be, for example, to provide a Christmas Box to show friendship to children in a mining town in Virginia, or to give money from the weekly offerings to help the work of the Church in the Philippines, or to give an exhibit to deepen the parish's sense of responsibility toward industrial conditions both at home and abroad. The information contained in these leaflets is meant to arouse interest, increase knowledge, improve attitudes, and lead to action.

It is important that these leaflets be used by *the boys and girls*, as well as by their leaders. They should discuss with the leader the needs of our world at work and how these needs can be met by the Church and by individuals.

Adult Division

THE REV. T. R. LUDLOW, D.D., *Secretary*

THE DANGEROUS ADULT

DEPENDING UPON OUR age, we refer either laughingly or feelingly to the "dangerous forties". If we are in the neighborhood of forty we do not usually regard it as a laughing matter. We are too uncomfortable to laugh. If we are younger we smile with the superior wisdom of undefeated youth. If we are older we smile cynically or with tender wisdom, according to the proven resiliency of our ideals as they have emerged from what is for many people a trying period of readjustment.

Doctors and psychologists are deploring the popular notion of the inevitableness and necessity of a time of mental and moral inequilibrium in middle life. They agree that as life is lived today, there is apt to be a period of stress in middle age, but the point they are emphasizing is that life does not need to be lived in the present day manner. Much of present day maladjustment comes from the social

pressure for a uniform acceptance of standards that have not been thought through. Even our educational process has been threatened with a static conception of its function. Too much emphasis has been placed upon recitations, learning facts and accepting formulæ. As we go on in years and begin to realize that there are some things in life which we will never be able to accomplish, there is a tendency to stabilize that which we have accomplished. We seek the static to insure our peace of mind and are ready to do battle with any one who seems to threaten that equilibrium.

Too many times, we belong to our particular church because our parents did or because it is nearby or because we like the music or the minister. And we leave the Church for the same reasons when that contentment is threatened. We are too apt to accept the teachings of the Church because of their association with some one whom we respect or respected. Or we may approve of the teachings because they are in accord with what we think other people ought to do and be. We assume a habit-forming age beyond which we conceive it impossible to acquire new habits. The rector invites us to a study group and we annihilate him by a seeming profundity: "You cannot teach an old dog new tricks." And yet if he does not try to budge us from the inevitable boredom of standpattism we feel that he is not interested in his people. We tend to drop into that frame of mind where we feel that things are as they are and that there is little we can do about it. If when we reach such a state of mind difficult problems confront us, we find ourselves adrift from our own carefully selected moorings.

At this point in our lives, whatever our physical age, we are dangerous adults. Our inability to reorganize ourselves to meet changed conditions makes us a threat to all growth because we battle to maintain the *status quo*. For example, it is useless for us to train children in the ways of peace and coöperation when they have to go out into a world controlled by

Read a Book

THE *New American Prayer Book*. Its history and contents by the Rev. E. Clowes Chorley, D.D., Historiographer of the Protestant Episcopal Church. (New York, Macmillan, 1929, \$1.50.)

In this little book of 133 pages the historiographer of our Church has given us a very lucid account of the new Prayer Book, both from the point of view of revision and enrichment, and of its antecedents. The ordinary Churchman will find Dr. Chorley's book most helpful in making the fullest possible use, in his individual and corporate worship, of the new Prayer Book, which, as the author says, "is not perfect. But it is a large advance on the Books of 1789 and 1892. It is more human; more comprehensive; more truly devotional; more modern. Above all, it is more real. For these things the whole Christian world, which has always turned to the Book of Common Prayer for inspirational devotion, may be devoutly thankful."

adults who are fearfully battling to maintain the *status quo*. We have condemned youth many times in our day because of what we call its moral and social experiments and yet that very experimentalism on the part of youth is a more hopeful portent for the future than our static conception of life. We of the older generation are dangerous when, controlling the ways and means of life, we are tempted to regard our way of life as the right way of life because it is our way rather than because it is the true way. We are dangerous when, controlling the means of creative living, we condemn youth for frivolity and irresponsibility.

If we find ourselves tempted, let us examine our lives. The sense of adventure has faded from our lives. We feel desperately that there is no way of enlarging our lives, so we hold on to what we have. We do not believe that we can change our habits of thought at our time of life. But we do change our habits of thought many times in our later years. Have you ever watched the members of a family into which

the first grandchild has come? Is there no change of habits of thought? No change of habits of action? We know there are very marked and willing changes. The grandchild has restored the sense of expectancy to life. It has united two generations as never before. Anything may happen now for we are again in the channel of a genuine educational process. The great educational value of this new life lies in directing our interest away from accumulation, and in pointing us toward sharing with others the whole of life.

If then we would be truly educated and not dangerous adults, we need to continue to share our lives with our fellow men. Genuine worship is a vital part of that educational process but it is not perfect in itself. It does open our lives to God, but we need also to open our lives to our fellow men. In the mutual confidences of a group bent upon helping one another in spiritual growth we find not only true education but an ever deepening life and spiritual growth. Each one of us needs the rich privilege of the study or conference group in order that he or she may live helpfully, gloriously and not dangerously. And the world's moral and spiritual problems await our membership in such conference groups.



IT IS EASY TO lose reality in routine. Year after year we, if we are faithful, engage in mission study. The danger is that we shall lose the purpose of the study in the study itself. A way of refreshing our purpose lies in a reading of Bishop Slattery's revised and enlarged edition of *Following Christ*, especially chapter seven, *Knowing Christ Face to Face*. (Houghton Mifflin, 1929, \$1.25.) Here are two sentences from this book which will repay memorization: "It is a common experience that no branch of human knowledge is quite learned till its pupil becomes its teacher, and succeeds in imparting it to others. In the same way, no one finds Christ till he has brought some one else to Him."

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Christian Social Service

THE REV. CHARLES N. LATHROP, D.D.,
Executive Secretary

A VERY CAREFUL and impartial study of the strikes at Marion, North Carolina, useful to anyone who wishes to know the background and status of this situation, has been issued by the Information Service of the Federal Council of Churches, from whom it may be obtained for fifteen cents a copy.



PRELIMINARY ARRANGEMENTS have been perfected for the holding of the eleventh National Conference on Christian Social Service, in Boston, June 9-14. Rooms have been reserved at the Hotel Victoria, which is just off Copley Square, at \$3.50 per day per person. This is a quiet family hotel and will be entirely occupied by us. Some of the rooms are *en suite*, with accommodations for from 3 to 4 persons, with sitting room and bath. Other rooms are to be had with twin beds, and a few rooms are single. The rate is the same for all accommodations. We suggest that it is not too early to make up congenial parties to occupy the suites, or to get in reservations for rooms. We expect this to be the best attended meeting of the conference in some years.

The luncheons will be held in the Vendome Hotel, just across the street; while the meetings in the afternoons will probably be at Trinity Church which is around the corner.

Since clergy certificates are not available in the New England territory, one and a half fare certificates will be provided by this Department to any members of diocesan departments, or representatives selected by them, who are not members of the National Conference of Social Work. The members of the National Conference will receive their certificates by mail, about April 15. We will be glad to mail certificates to the members of our conference who are not mem-

bers of the great conference about the same time.

For the clergy the cheapest way is to use their clerical certificates as far as New York or Albany, then buy a round trip ticket with their one and a half fare certificate to Boston.

The program is the most interesting of several years. The Rev. Dr. John R. Oliver, author of *Fear*; *Victim and Victor*, and *Four Square*, will be the principal speaker on "The Spiritual Viewpoint in Social Work."

Field Department

THE REV. C. E. SNOWDEN,
Executive Secretary

THE ANNUAL CONFERENCE

FOR: *Diocesan executive secretaries and chairmen of diocesan field departments.*

PLACE: *Taylor Hall, Racine, Wisconsin*

TIME: *February 4-7*

SUBJECT: *Motive and Expression of the Christian Life*

PROGRAM:

Tuesday, February 4

2:00-5:00 p. m.—Round Table, especially for all who have not attended a previous conference.

Leader, THE REV. B. H. REINHEIMER

6:00 p. m.—Dinner

8:00-9:00 p. m.—Round Table continued

Wednesday, February 5

7:30 a. m.—Holy Communion

9:45 a. m.-12:45 p. m.—Motive and Expression (Evangelism and Stewardship)

MR. WILLIAM C. STURGIS, PH.D.

1:00 p. m.—Luncheon

2:00-3:00 p. m.—Defining the Church Missions House

MR. LEWIS B. FRANKLIN, D.C.L.

3:00-4:00 p. m.—Advance Work Program

4:00-5:00 p. m.—Nailing Alibis

THE REV. DAVID R. COVELL

THE SPIRIT OF MISSIONS

6:00 p. m.—Dinner

8:00-9:00 p. m.—Points of Emphasis in the Church's Program

THE REV. MARSHALL E. MOTT

Thursday, February 6

7:30 a. m.—Holy Communion

9:30-12:45 p. m.—Survey of the Mission Fields (The specific problems and the Church's specific answer)

MR. JOHN W. WOOD, D.C.L.

1:00 p. m.—Luncheon

2:00-5:00 p. m.—An Open Forum (Discussion of questions submitted by diocesan secretaries)

6:00 p. m.—Dinner

8:00-9:00 p. m.—How to Tell the Missionary Story

THE REV. G. WARFIELD HOBBS

Friday, February 7

7:30 a. m.—Holy Communion

9:00-10:00 a. m.—Field Department plans

- a. Carrying on
- b. Literature
- c. Future

10:00-11:30 a. m.—Report of Committee on Findings

11:30-12:00 Noon—Unfinished business

Noon—Adjournment.

Speakers Bureau

J. M. MILLER, *Secretary*

A RECORD FOR 1929

A BRIEF REPORT of the Bureau's service during 1929 may be of some interest. The total number of single engagements made for missionary speakers in the eight provinces was 1,321. This is only 103 less than the total for the year 1928, a remarkable showing considering the fact that the meeting of General Convention in the fall of 1928 afforded an opportunity to use many of the bishops and delegates. The number of engagements for 1929 actually shows a large increase in the Bureau's operations over previous non-convention years.

By good fortune there were available last year a few missionaries willing to take itineraries in the south and middle west, as well as around New York City. These missionaries have been placed for 377 days in seven provinces, serving twenty-seven dioceses in all.

Missionaries direct from the field, telling of their personal experiences, giving word pictures of conditions in foreign and domestic fields, have helped the workers at home to become familiar with other peoples and to know personally their emissaries abroad.

In making requests for speakers please send them in as far in advance as possible in order that schedules and appointments may be planned with greater effectiveness and carried out with less expense.

Department of Finance

LEWIS B. FRANKLIN, D.C.L.

Executive Secretary

AS THIS number of THE SPIRIT OF MISSIONS goes to press the Department of Finance is engaged in two very important undertakings, the first being the collection of the final amounts due on the quotas assigned to the dioceses as their share of the general Church budget. In order to allow time for the money given on the red side of the envelopes on the last Sunday of December to reach the parish treasurer and through him the diocesan treasurer and then our office, we keep our books for 1929 open for several days after the first of the year. During the month of December and these few days in January we receive about thirty percent of the yearly gifts. The work of the Church would be greatly facilitated if individuals, parish treasurers and diocesan treasurers everywhere would pay regularly and remit promptly through the whole course of the year. If that were done this last of the year spasm would be to a large extent avoided. The record for the dioceses for the past four years as to paying what they have told the Council to

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expect is a good one on the whole. While there have been some unfortunate exceptions, the average amount collected each year has been nearly ninety-nine percent, and we hope and expect that the record for 1929 will be equally good. If this is the case the Council will close the year with some balance over its expenditures.

The other task upon which we are busily engaged is the receipt of statements from all of the dioceses as to what they expect to pay on their general Church budget quotas for the year 1930. It is upon the basis of these statements and the other income to be expected, that the Council must base its action at the February meeting with regard to final appropriations for 1930. General Convention has ordered us not to spend money beyond our expected income. If a large advance is not shown over the reports for 1929, once again the Council must cut deeply into missionary appropriations.

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

PARISH PUBLICITY METHODS

DOES THE CHURCH need publicity? Most people will reply affirmatively, usually with the parish rather than the Church in mind. Others, not so numerous but met occasionally, will say that the door of the Church is open, and it is the responsibility of seekers to find it.

Keeping in mind the definition of publicity as stated in the January SPIRIT OF MISSIONS, it becomes easy to formulate reasons why publicity ought to be used throughout the Church; in parish, diocese, and general Church.

The Church faces constantly, difficulty in securing workers for all the varied forms of service open to Church people.

Publicity can aid in informing the men and women of the Church about possible forms of service, needs and opportunities.

The Church faces constantly, difficulty in securing money required for parish, diocesan and general Church budgets. Church people who are *informed* are willing to give. Sermons and study classes can convey such information and develop the will to help that expresses itself in the giving of money. But sermons and classes can reach but a small fraction of the communicant list of any parish. The only way to reach all the people with any message is through publicity in its various forms.

The Church is failing to reach the great world outside. Study the statistics for any year. They show a growth, but it is largely from the inside. Analyze any confirmation class. It is made up of the children of Church people and a few people from other communions. How may the unchurched be informed and brought to the place where they may be influenced by personal work or by preaching or by any other evangelistic influence? Publicity can reach them. Nothing else can.

The success of the Church in winning the unchurched world depends largely on the acceptance by the Church of publicity as the means of establishing contact. It is the only means that is unlimited in scope, the only means that, properly used, can reach everyone.

Service, money, members: these are the things that publicity can bring to the Church. They are the three vital needs, the things that the Church is intended to produce. Service in the Master's work; money for doing His work everywhere; men brought from darkness into light.

Publicity, not as a substitute for, but as a supplement to, present Church activities, will go far toward solving the Church's problems of maintenance and growth.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

THE WOMAN'S AUXILIARY IN THE LIFE OF THE CHURCH

OFFICERS OF THE Woman's Auxiliary frequently write to the national office asking for advice in working out a program for a diocese, a parish, or a mission. It is difficult to give advice which will be helpful without knowing something definite about the group seeking guidance. On the other hand, one can suggest to a committee certain areas of interest, certain types of work, certain phases of Church activity which will stimulate its thinking.

This kind of assistance in building a program for women's groups is provided in the new pamphlet, *The Woman's Auxiliary in the Life of the Church* (WA 49, price ten cents). The booklet is divided into four sections:

The Woman's Auxiliary

Building the Program

Enlisting Others

Meditations and Devotional Offices.

It opens with a brief account of the growth of the Woman's Auxiliary to its present place in the Church. This summary will be of special interest to the younger women of the Church who did not know Miss Emery and who are unacquainted with her conception of the Woman's Auxiliary.

There follows a carefully prepared outline of work for women as auxiliary to the National Council. This section is full of practical suggestions for building a well rounded program of worship, study, work, and gifts which will appeal to women of all ages and types. It suggests methods for developing the devotional life and possible activities in missions, religious education, Christian social service, field work, finance, publicity and promotion.

The third section is devoted to ways of sharing with others the joys we find in the work and worship of the Church. Under the title *Enlisting Others* are suggestions

for reaching out to younger women at home and in business, young mothers, isolated women and girls, girls in school and college, young people, and children.

The closing pages contain eleven short offices for use in group meetings, including services for the United Thank Offering, for rural work, for religious education, for our homes, a penitential office, and two offices of thanksgiving.

This booklet is not a ready-made program, not a form to which an organization can be molded; it is rather a source book from which individuals and groups may select enterprises suited to their needs; such enterprises as will help them to develop a keener sense of spiritual fellowship with one another and through which they can grow into wider knowledge and deeper understanding of the work of the Church. "It may be that these suggestions will bring to mind others that are better and more useful. This outline is merely the skeleton of a program. With our imaginations we can clothe it and make it a vital living thing."

Every parish and diocese will wish to have a copy of this handbook. It is comprehensive, it is concrete, it is rich in ideas.

THE WORLD DAY OF PRAYER

THE WORLD DAY of Prayer, on the first Friday in Lent (March 7) is one of those joint efforts, planned by the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions of North America, in which we take part.

The service suggested for the observance of the day may be ordered from The Book Store at the Church Missions House, by asking for the leaflet, *That Jesus May Be Lifted Up*, (price two cents each or \$1.75 per one hundred).

National Student Council

Correspondence may be addressed to the Secretary for College Work, the Rev. C. Leslie Glenn, 281 Fourth Avenue, New York, N. Y.

THE FUTURE

IN ST. BARTHOLOMEW'S CHURCH, New York, on the Sunday before Christmas, the Rev. Robert Norwood, D.D., preached on the call of the Christian Ministry. He did so because he said that this was the only Sunday in the year when young people were in the church. For the rest of the year, they are away at school or college or on their vacation. "The ministers of St. Bartholomew's," he said, "*never meet the future!*"

This is another illustration of how we are "members one of another". The future of St. Bartholomew's, as a very great church, is in the hands of the churches in Cambridge, New Haven, Princeton, Amherst, and Williamstown. The future of Chicago is at Madison and Champaign.

A NEW YEAR INDEED

A full report of the Conference on the Ministry for college men will be published in a short time. It is enough to say here briefly that it exceeded all expectations. There were present one hundred and seventy college students and leaders from about thirty colleges. Every effort must be turned now to the school-boy conference, June 21-25, at which Canon Raven of Liverpool will be the guest speaker.

NEW BOOK LIST

The new Book List prepared under the direction of the Rev. Gardiner M. Day of Williamstown is now ready for distribution. Mr. Day has had assisting him the following committee: Miss Hope Baskette, Student Worker, Florida State College for Women; Miss Ellen Gammack, Student Worker, University of Michigan; the Rev. Norman Kimball, University of Wisconsin; the Rev. Harry S. Longley, jr., State University of Iowa.

MARGARET READ

Miss Read's January schedule of engagements for the Woman's Auxiliary took her up and down the seaboard. During February and March she will be talking to student gatherings in the West on Christian Missions and International Relations, with occasional Auxiliary meetings. She may be reached at the Church Missions House.

MINISTRY OF WOMEN

A vocational conference for college women was held at Windham House, New York, during the holidays. About twelve college seniors were present. The discussions were led by Miss Adelaide T. Case and Miss Eleanor Bicknell on religious education in the parish; Miss Ellen Gammack on religion on the campus; Miss Florence Sanford on social service; Miss Eleanor Bicknell on work with individuals. The opening and closing talks were given by the Rev. C. Leslie Glenn and Prof. Olive Dutcher.

The committee having this conference in charge is planning to hold a series of informal gatherings of college women, through the spring, on the Ministry of Women. Miss Alice M. Young, at the Church Missions House, is secretary of the committee having these in charge, and all inquiries should be addressed to her.

ST. FRANCIS HOUSE

The beautiful new chapel and meeting rooms of the Church students at the University of Wisconsin was opened in January. It is a monument to the work of the late Stanley Cleveland and of the present chaplain, the Rev. Norman C. Kimball.

Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

Guild of St. Barnabas

MRS. RICHARD W. BOLLING, *Secretary General*
156 East 79th Street, New York, N. Y.

THERE ARE SOME sixty thousand nurses in Japan; sixty thousand women nursing the sick in Japan. They come in contact yearly with a great majority of the population, and from the point of view of evangelization, in a most effective way, namely, through the act of service. People will respond to a kind act, when months of preaching will make no impression. Nurses then form a strategic field for missionary effort. If the sixty thousand nurses of Japan were all Christians, what a powerful evangelistic force we should have.

There are also many Christian nurses in Japan. While no statistics are available, I would estimate the number at not less than six hundred on active duty. These six hundred nurses need encouragement and inspiration, and the others must be won for Christ.

On November 20, 1929, at a meeting at St. Luke's Hospital, Tokyo, the Japan Guild of St. Barnabas for Nurses was organized. It is modeled after the American Guild with practically the same constitution. It is hoped that the Guild will become a very effective means of helping the Christian nurses to realize "the spiritual aspects of a nurse's life and work, and to assist them in maintaining a high standard of Christian living," and in a social way to "provide for nurses such comforts and influences as may result from more intimate intercourse with each other." The Guild will concern itself with various activities as carried on by the American Guild, such as homes for sick nurses, vacation homes, scholarships,

social entertainment, religious meetings, and the like.

The officers of the Japan Guild are:
Honorary Chaplain General, Bishop McKim
Chaplain General, Bishop Binsted
Vice-Chaplain Generals, Bishop Naide, Bishop Matsui, Bishop Nichols
Secretary General, The Rev. J. K. Morris
Assistant Secretary General, Miss Araki
Treasurer General, The Rev. J. K. Morris.
—J. Kenneth Morris.



EARLY IN DECEMBER the Chaplain General, the Rev. Howard Chandler Robbins, D.D., visited the Detroit branch where the annual Council meeting will be held May 11-13.

Among the rather numerous recent changes in personnel are the following: the Rev. Lyman C. Bleecker, curate of Trinity Church, Hartford, Connecticut, as chaplain of the Hartford branch, in succession to the Rev. E. C. Thomas; the Rev. R. W. Woodrofe, rector of St. John's Church, Detroit, and the senior priest associate of the branch as chaplain to succeed the Rev. Herbert Johnson; and the Rev. Ernest J. Dennen as chaplain of the Boston branch, in succession to the Rev. Henry K. Sherrill, D.D.

It was with sorrow that the Guild received news of the sudden death in August of Mrs. H. G. Hanchett of Providence, Rhode Island, long very active as president of the Providence branch.

The national Executive Committee of the Guild met Saturday, January 25, at the Church Missions House, 281 Fourth Avenue, New York, N. Y.

THE NATIONAL COUNCIL

The Girls' Friendly Society

FLORENCE LUKENS NEWBOLD, *Executive Secretary*
386 Fourth Avenue, New York, N. Y.

IN THESE DAYS, when significant events of world interest are happening and the thoughts and prayers of thinking Christians are directed toward world peace, the Girls' Friendly Society is happy to relate an adventure in friendship between the girls of the G.F.S. branch at Holy Trinity, Miami, Florida, and some G.F.S. girls of St. Agnes' School, Kyoto, Japan. Miss Margaret R. Paine in a recent letter tells of this enterprise:

"Knowing of the desire of our choir for a better organ (in fact we are living in the hope of some day possessing a pipe organ), the girls of the Miami G.F.S. decided to appropriate the proceeds of their part of the autumn bazaar towards this organ, adding to a fund already started in Japan.

"For this purpose, they advanced five dollars to be spent in Japan by the choir for articles to be sent to Miami for the bazaar. In addition to this five dollars, the choir girls made an astonishing number of delightfully bazaar-like things in their summer vacation to send on to Miami. Choir graduates, too, sent in beautiful things to sell and they were all sent off to America.

"In order to make this contact more personal, some of the girls in Miami wrote letters to the choir girls and these were given to the several classes to answer. There was great anxiety among the Japanese girls on account of their English, but I assured them that they ought to be proud to be able to write a letter in both English and Japanese.

"They do not object to my sharing their letters so I am sending them just as they were sent to their friends in Miami, hoping that they may have a message for all who read them."

A typical letter follows:

Dear Friend,

Many thanks for your letter. Please excuse me for not writing quicker.

We thank you so much that you opened a bazaar to buy an organ for us. It is a sad reflection (thought) that we can not help you.

We heard about you and about your club. We felt very deeply.

Miss Paine teaches us the choir music on Monday and Friday. There are many fourth year girls in the choir. We are helping God by singing in the service every Sunday and sometimes go to other churches to sing.

We have the meeting of G.F.S. once a week. One Thursday of the month we have service and worship God. The second Thursday we divide into classes and work. The third Thursday we all play together. The fourth Thursday we work or sometimes visit the hospital. We take things we have made and some flowers. We sing to the sick people some hymns.

We are going to have a Christmas Cantata in December. Some girls in G.F.S. (invited to augment the choir) are practising with us very hard. We are to exert ourselves to lead our friends to God. Please pray for us and give us strength to help Japan. We are praying for you too.

Your Japanese Friends

The Choir's Fourth Year Girls.

The Daughters of the King

MRS. W. S. HUMPHREYS, *Recording Secretary*
2103 Main Street, Jacksonville, Florida

A SUCCINCT, ATTRACTIVE, and convincing presentation of a message of which we are all in need is contained in this letter, recently received:

"We live twenty miles from the nearest town and church. We go often to church service and always take with us someone who would not otherwise go. I am one of the charter members of the Bishop's Chapter here. Every two weeks we meet at the country school house where I am teaching ten little tots about the Church. Seven of them are as yet unbaptized, as their parents are letting them grow up to choose for themselves. I am teaching them their duty to God so they may make the right choice when they are considered old enough. They had never been inside a real church building until this summer when I enlisted another car and took the ten children and their mothers.

"Last winter I started a Round Robin Letter study class for isolated women who could not attend regular classes. Active members prepared, in turn, a letter which was sent from one to another on a mailing list enclosed with the letter. Associate members of the class merely

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read the letter and passed it on. Of ten women approached, seven responded and one of the number asked to be admitted to membership in the Daughters of the King. We studied *The General Church Program* and *Christ in the Common Ways of Life*. I think the Round Robin Letter idea is useful as there are some who will read a letter who will not read a book. Our chapter president conducts confirmation instructions by correspondence with the isolated."

Church Mission of Help

MRS. JOHN M. GLENN, *President*
27 W. 25th Street, New York, N. Y.

FROM WESTERN NEW YORK

WE IN THE DIOCESE of Western New York, surrounded by four Indian reservations, are always involved with Indian problems. Our first girl in CMH work was an Indian. Two years later, she came back with her handsome Indian boy and was married by Bishop Brent. Later, her demented sister was brought to Brent House and we went through the long process of securing a commitment to the State Hospital. The friendly visitor and chaplain still take an interest in her.

I think back to another family where an Indian girl was seen by one of the workers on a main thoroughfare in Buffalo. She had an enormous disfiguring goiter. It was some time before we could persuade the parents to allow surgical care. The father was so greatly surprised, when he visited his daughter in the hospital, to find the goiter gone, that he went home and brought two other daughters who had the same trouble. In this family alone, we have given almost every kind of service: special recreation for five, education for four, employment secured thirteen times, church, shelter, maternity care and court action, besides general counsel and advice.

In another family I think of a girl with the soul of an artist, who pluckily went through all the operations necessary to cure a cleft palate, followed by months of speech training. When later we saw her in the Christmas play dressed in her

blue robe, singing and speaking her part, one could hardly believe that it was the same girl.

Buffalo is one of the cities that is still picturesque with its Indian women and children selling flowers on the street; but this, too, is involved with all the dangers of the street-trades for young girls.

We have been fortunate in having the assistance of a university graduate volunteer, to help us in many ways in interpreting the life of the Indian; also, our chaplain, the Rev. Alfred S. Priddis, through his extension work, has long been identified with the Indian work. It was gratifying a few months ago to be called in conference with the few social agencies who are concerned in the protective work so much needed on the reservations, together with a dozen or more representative Indians. At this meeting there were Indians who are doctors, lawyers, ministers, the new president of the Seneca Nation and others who represented different views. The three main factions could be set forth as the highly educated Indian who demands full protection for the Indians, both under the civil and criminal code; the second group who believe that certain cases could be settled by the tribe; the third, the pagan Indian, who feels the tribe can settle all Indian affairs. After four hours conference, we came out of the meeting feeling that nearly all the Indians present were in sympathy with our point of view with reference to welfare work, especially where it pertains to women and children; and that we, in turn, had a better understanding of the Indian's tradition that he is a law unto himself. Since that time, on several occasions, social agencies have been called in, with reference to unprotected children, truants, etc., and we have brought one or two cases of the unwed mother into court. It has been unfortunate that when there is sufficient evidence to prove the defendant guilty, he has always been able to hire a cheap lawyer who has brought in claims that the courts have no jurisdiction over the Indians. Just now one of these cases is pending and we hope a con-

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viction can be secured in order that a legal precedent may be established.

The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*

22 W. 48th Street, New York, N. Y.

THOSE OF US WHOSE reading ranges over a wide field of books and magazines, and who wish to share with others, are in doubt sometimes how to place our reading matter acceptably. The authorities of a reformatory in an eastern state help to solve the question for their own institution by providing a list of the magazines that may be sent to the chaplain; the boys themselves are not allowed to receive second-hand copies of any magazine.

An article by one of the boys in the reformatory organ shows the value of our gifts to one among the many institutions served by the C.P.C.:

"Several months ago when we would go to the chaplain's office and ask him for a magazine, how disappointed and hurt he would look. He would say, 'My boy, I am sorry but all the reading matter I have is being used to its utmost. I am out of magazines.' Once in a while we would be fortunate to get there when one was returned, but even then there was usually a long list waiting for magazines. We knew, just by looking at him and the expression on his face, that it really hurt him more than it did us for at the same time he told us of his efforts to obtain magazines of the proper sort. He had gone from door to door in this town with so little results. You know what a hundred or so magazines will do among 1100 boys, not very much.

"Today the story is a little different. When we ask for a magazine now, the chaplain does not look hurt; no, he can say, 'Yes, my boy, I have some good magazines for you now.' When asked how he is able to provide such good reading matter, he proudly tells the story of the Church Periodical Club and its good, helpful work.

"So few people realize the real value of

good, sound reading material to the boy confined in a reformatory. The average boy sent to a reformatory is a first offender, who is in that period of life during which he is forming his ideas, planning his future. If he is handed some book or magazine which has the smallest tendency of crime therein, he will of course read it. It may not make an impression on him but as a rule there is a great danger that it may create some little thought to be dug up later in life. This is the sort of reading which must be avoided. Of course the boys think it very harsh for that is the kind of reading they have been used to, and where many of the ideas for the crime they have committed were formulated. The good magazines from the Church Periodical Club are not alone used to pass away the evening in our cell, but also as reference for work assigned in connection with the special classes, such as debating and oratory."

The chaplain himself writes: "I can tell you frankly that your club is delivering a most practical sermon in the healthy reading matter which you are sending. I am sure that if you could see the appreciation that our boys show for this good reading matter you would feel well repaid for all your trouble."



TO MANY PERSONS the Church Periodical Club stands almost exclusively for social service, and this is indeed the most obvious and the most widespread of its functions.

As illustrating activities with direct religious purpose, a few recent examples may be noted. Copies of *When the King Came* have been provided for a rural missionary who is finding more and more teachers of district schools willing to read Bible stories to their pupils. With them he is placing these books. The C.P.C. has underwritten the purchase of one hundred copies of *Bible Readings* for a mission parish, with the understanding that the money will be returned as these are sold. Musical hymnals for the choir have been promised to a small parish giving the people courage to make their own provi-

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sion for the pews. Books and tracts on religious subjects have been sent in several directions, lending libraries have been begun in several student centers, and additions have been made to three diocesan libraries. A textbook library is on its way to Alaska to make possible the teaching by mail of isolated adults. Assistance along these and similar lines might be duplicated in many quarters, and would without doubt make for the growth of the Kingdom. Tools are sorely needed by many of our Church workers.



ENCOURAGED BY PREVIOUS responses, a few more special needs are mentioned:

How God Answers Prayer by William E. Biederwolf.

Saviours of Society, by Stephen McKenna. Musical settings for the Holy Communion, enough copies for an average choir.

Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

PICKED LEADERS in boys' work from Pittsburgh, Buffalo, Philadelphia, Washington, Richmond, Boston and nearer points, met at the Church Missions House, New York, January 9-10, and spent fifteen hours of intensive work in the study of the boy problem and boys' work in the Church. Among those present were the Right Rev. A. C. Thomson, Bishop Coadjutor of Southern Virginia; Professor Erdman Harris of Union Theological Seminary; A. J. Gregg of the National Council of the Y. M. C. A.; J. M. Garrison, Director of Religious Education, Diocese of Southwestern Virginia; H. Lawrence Choate of Washington, President of the Brotherhood of St. Andrew, and Leon C. Palmer, General Secretary.

Prepared papers were presented by the speakers, each paper being followed by general discussion. At the close of the conference the findings committee presented the following report, which was unanimously adopted:

As a result of the deliberations of this conference we have been deeply impressed with the vital importance of youth work and in particular of boys' work in the Church. We are convinced that the importance of such work has not been sufficiently recognized in the Church at large, and we are of the opinion that only through adequate provision for this work can we hope to meet pressing needs of the Church today and develop a leadership commensurate with the opportunities confronting us.

With the fullest recognition of the contributions made by all other organizations and agencies, we are of the opinion that in our work with boys we need an organization which is definitely religious, centered in the Church, specialized for boys, simple in program, and capable of adaptation to varying conditions; and for this reason we commend the Junior Brotherhood of St. Andrew to the careful consideration of our clergy and other parish leaders.

In particular we recommend:

1. That leaders of boys make a special study of the problems of adolescence, both in general and with reference to individual boys.

2. That the development of Christian personality be recognized as the goal of our work with boys and that in this task the preëminent importance of competent leadership be continually remembered.

3. That full use be made of the opportunities of character-development and leadership training that are afforded by the right kind of camp conferences; that there should be a graded and progressive curriculum for boys of different ages and different degrees of camp-experience; and that where suitable Church camps are not available we take advantage of the opportunities afforded by other camps, such as those of the American Youth Foundation, the International Council of Religious Education, and others. We also recommend the holding of local or regional conferences of leaders in boys' work.

4. That we emphasize the basic Brother-

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erhood principles of prayer and service, and that special attention be given to training Chapter members in real prayer.

5. That larger use be made of the junior program units in Brotherhood chapter meetings.

6. That we urge attendance upon the National Junior Brotherhood Convention to be held at Oberlin College August 26-29, 1930.

7. That we express to the officials of the National Council of the Church our appreciation for the courtesies extended during our sessions at the Church Missions House.

The Seamen's Church Institute

THE REV. W. T. WESTON, *General Secretary*
25 South Street, New York, N. Y.

"HOW LONG IS IT since you have been home for Christmas?"

"Five years," he answered briefly.

"And where is your home?"

"In Sweden."

"Where did you spend those Christmases?"

"All on the sea."

The next man encountered was from Northshields, England. It was four years since he had been home for Christmas. Asked where he had spent those four Christmases he answered that two of them had been spent in New York, two in the West Indies.

"And did you have a Christmas dinner at either place?"

"No, I was a stranger."

A boy from Boston had not been home for twelve years and had had no Christmas dinner in all that time.

Another man from England was home for Christmas two years ago, but it was the first time in fourteen years.

"And did you never have a Christmas dinner in port in all those years?" he was asked.

"Yes," he said, "I did have one once at a mission in Australia."

A Russian had not been home for seven years, but he had had one Christ-

mas dinner at the Institute to leaven up those seven lonely years.

A big, broad-shouldered Esthonian said that he had not been home for Christmas for twenty years.

"But surely you have had a Christmas dinner inside of twenty years?"

"Yes," he said thoughtfully, "I had one, must be ten years ago, in Savannah."

"What do you do on Christmas day?" we questioned curiously.

"The same as other days."

This is why the Seamen's Church Institute of America puts forth every effort to make Christmas at the Institutes a time to be looked forward to and long remembered by the thousands of seamen who by chance are ashore in our ports on Christmas day. We are extremely happy at this time, because our many friends have made it possible to bring something of the Christmas spirit into the lives of so many of these men who because of the nature of their work are without homes or find themselves at this time separated by many miles from family and friends.

All our Institutes and stations were appropriately decorated with the Christmas tree occupying its prominent place. Christmas dinners were served to more than five thousand seamen, motion pictures, concerts and other entertainments were furnished throughout Christmas week, and thousands of diddy bags, knitted articles, socks, scarfs and sweaters, warm clothing and gift boxes were distributed among the seamen who were fortunate enough to spend Christmas at one of the Institutes. The Church services were unusually well attended and carols were sung with much gusto and spirit by congregations of seamen more used to the chanteys of the sea. Several thousands of seamen sick or injured in our hospitals were remembered as well as many serving in the Coast Guard or isolated on our lightships. In truth it was a Merry Christmas presaging a Happy New Year.

To the many readers of *THE SPIRIT OF MISSIONS* who so generously contributed to this success we now extend our sincere thanks.

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 Society."*

Who? What? When?

(Not to mention How? Why?
 and Where?)

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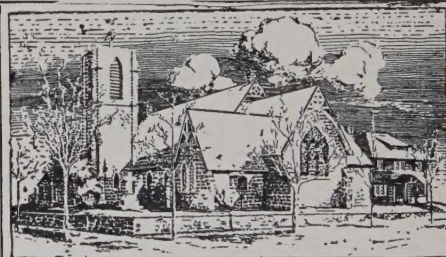
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